XAVIER
UNIVERSITY
LIBRARY

GEO. A. FLOHR CO.
LIBRARY
JUL 29 1965

WOODSTOCK LETTERS

NOVEMBER 1964

Volume 93 Number 4

INTRODUCTION

The leading article on Father Weigel, which was originally published in the Chilean review, MENSAJE, is generally regarded as the best treatment of this memorable theologian's life available. **Juan Ochagavia, S.J.**, a Chilean, knew Father personally for many years. He was at Woodstock from 1954 to 1958 and got his Doctorate at the University of Munich. The article was translated by **Robert Bolanos, S.J.** and edited by **James Jurich, S.J. Cheo Fontanez, S.J.** and **George Ambert, S.J.** also collaborated in the translation.

David M. Stanley, S.J. is a well-known scripture scholar and dean of Regis College in Willowdale, Ontario. **James M. Demske, S.J.**, an authority on Heidegger, is currently Master of Novices for the Buffalo Province. **Ralph A. Leitner, S.J.** of the New York Province, is now in Japan for regency.

The letters of **Very Reverend Father General Janssens** show his great concern for the Society during the final months of his life. The letter on Poverty was translated by **Carroll O'Sullivan, S.J.** of the California Province.

The historical note from the Georgetown archives was unearthed by **W. C. Repetti, S.J.** The pioneer work in racial relations described by **William P. Pickett, S.J.** is part of a vast re-emphasis on the social apostolate. **Donald Brezine, S.J.** is a philosopher at the new Aurora.

The charcoal portrait of Father Weigel was done for WOODSTOCK LETTERS by **William G. McKenna, S.J.**

A major feature of our new book review section, edited by **James Bowes, S.J.** will be a series of authoritative selected and annotated bibliographies in fields of special interest to Jesuits. Future issues will cover, among other subjects, pastoral psychology, liturgy, lives of the saints, guidance and, of course, Ignatian spirituality.

Within the coming year we look forward to bringing you feature articles by **William T. Noon, S.J.** on creativity in the Society, **William F. Lynch, S.J.** on philosophy and theology in our colleges, a report on the recent successful Institute on Higher Education at Woodstock, a comprehensive survey on our work with parish missions, and a special article on the General Congregation.

CONTENTS

NOVEMBER, 1964

INTRODUCTION

331 FATHER GUSTAVE WEIGEL · *Juan Ochagavia, S.J.*

345 THE LITURGICAL WORD, THE SPIRITUAL EXERCISES, THE JESUIT RESPONSE · *David M. Stanley, S.J.*

361 THREE FUNDAMENTAL AREAS OF JESUIT CONCERN · *James M. Demske, S.J.*

371 THE ART OF BEING A CHRISTIAN · *Ralph A. Leitner, S.J.*

399 THREE LETTERS: ON POVERTY; ON PERSEVERENCE; ON THE 150TH ANNIVERSARY OF THE RESTORATION OF THE SOCIETY · *Very Reverend Father General*

421 HISTORICAL NOTE: UNION TROOPS OCCUPY GEORGETOWN

NOTES AND REPORTS

425 Higher Achievement Program · *William P. Pickett, S.J.*

429 The Seminary and the City · *Donald Brezine, S.J.*

SELECTED READINGS

433 In Higher Education · *Paul A. Fitzgerald, S.J., Dr. Donald J. Reitz,* and *John E. Wise, S.J.*

434 In Secondary Education · *Cornelius J. Carr, S.J.*

Digitized by the Internet Archive
in 2015

https://archive.org/details/woodstockletters9341unse

Father Gustave Weigel, S.J.

JUAN OCHAGAVIA, S.J.

Translated By

ROBERT BOLANOS, S.J.

SEATED AMONG THE DELEGATES OF THE ORTHODOX and Protestant churches inside the Renaissance nave of St. Peter's basilica during the sessions of Vatican II, a Jesuit priest could be seen every day completely absorbed in explaining to those about him the meaning and scope of the themes under discussion. He was Father Gustave Weigel, a familiar figure to us Chileans. Personally, I had known him since my schooldays. I recall the impression that the sudden appearance of this "gringo" in the patio of the College of St. Ignatius summoned forth—tall and disheveled, making incredible efforts to make himself understood in a rudimentary Spanish. It was the spring of 1937.

Twenty-six years had succeeded in bending his shoulders even more than they naturally were and in adding, as well, a pronounced tired look to his eyes; for his 57 years he seemed to have aged prematurely. For the rest, the appearance of the Jesuit seated in the Observers' tribune at the Council corresponded perfectly to the

image which I had preserved from my childhood: his broad, intelligent forehead, his smile capable of expressing the whole gamut of feelings from a frank and cordial welcome to an expression of irony or displeasure.

These twenty-six years had made of Father Weigel one of the most beloved and respected personalities in the movement of church renewal, as much in our own country as in the United States. Of this we were sure, and the number of those among us who considered themselves his friends or had benefited from his services defied reckoning. This was also most apparent to me when I arrived in the United States in 1954, six years after this Gringo, so beloved by the Chileans, had turned to his country for the last time. All one had to say in the United States was that he came from Chile, and people from the most diverse walks of life would immediately ask, "Then you know Father Weigel?" And the very tone of the question gave clear proof of admiration and affection and a certain pride of being counted among those who knew this man, who would eventually become a symbol in the U.S.

In view of this, when the cable brought word that Father Weigel had just passed away in New York on January 3 of a heart attack, countless Chileans felt that we were losing one of our most loyal friends; from a Christian point of view, we were moved with a mixture of joy and sadness in knowing that the Gringo (this eventually became his name here in Chile) had gotten ahead of us on his way to God.

In these pages I would like to recall some of the most salient characteristics of the life and personality of Father Weigel. They will be, in large measure, personal memories accumulated across the years and which in no wise pretend to offer a complete picture of his rich and complex personality. This same relative disorder with which these memories are sewn together gives proof of the fact that we are dealing with a rough sketch.

Family and Formation

Born in Buffalo on January 15, 1906, Gus (as he was called in North America) inherited from his parents, children of Alsatian emigrants, the dialect of his forebears and the love of the traditions

of the German people. He used to say that it was in the dialect of Alsace that he learned his first words and certainly his first prayers. During one of our conversations in Rome a few weeks before his death, he alluded to his former countrymen: in certain things he considered himself very *Bauer*. This, together with the frankness and disarming simplicity of the North Americans from the Great Lakes region—Buffalo, Syracuse or Rochester—made him always fundamentally candid. He avoided empty etiquette and meaningless formality. He sought after the genuine, the authentic, the meaningful, and not the more or less false ways of a certain formality or certain mannerisms of religious piety. Later on, when in dealing with people he encountered this face to face, he could not disguise his ill-feeling and showed it with his usual irony and sense of humor. To those who did not understand, this irony was somewhat jolting, but deep down it did them good, because it forced them to come back down to earth. The ironic candor of Father Weigel used to remind us of the ceaseless questions of Socrates—whom he admired and who brought into question the false security of the citizens of Athens—although Father Weigel had much more heart and goodness than did the old Greek philosopher.

When he had finished his years with the nuns in parochial school (on this score, he used to say, "You can study all the theology you want; but, in the last analysis, what the nuns taught you is what you are going to retain."), Gus continued on to Canisius High School, run by the Jesuits. There he distinguished himself as a debater, a trait he preserved throughout his life. Avery Dulles, S.J., a student of Father Weigel at Woodstock and later his colleague, in an account of Father Weigel written after his death, recalled "the invincible debating tactics" which he employed as a teacher. For my part, I recall that both during the time that I had him as a professor at the College of St. Ignatius and throughout my years of theology at Woodstock, the Gringo enjoyed provoking a good discussion which would awaken the dormant interests of the students and would impel them to penetrate to the depths of problems. Naturally, in these debates the quick wit and profound mind of the professor always triumphed. On one occasion only did I see him

completely disarmed . . . with laughter. This was when a friend of mine, now a missionary in India, in an attack of Irish vehemence, mounted the rostrum and shouted at him defiantly, "Will you let me talk?"

Gus entered the Jesuit Novitiate of New York in July 1922 after graduating from Canisius at the age of 16. Of his period of formation in the Society, he remembered with special fondness the years of philosophy and theology spent at Woodstock (1926-1929, 1930-1934). From that time, Woodstock became for him his true home. He felt a very great love for the library and the grounds. He enjoyed spending the time after lunch working in the garden and keeping the grass in the small cemetery well-cut. He maintained this habit even in the most feverish activity of his last years.

One of the things Father Weigel remembered best from his years of philosophy at Woodstock was the deep and enriching friendships which grew up among the philosophers, friendships which were nourished through contact with the great problems of philosophy and the ideals of the priesthood.

During the years of theology, thanks above all to his collaboration with his companion and friend, Father John Courtney Murray, Gus began to realize the many shortcomings of a theological formation based on the traditional manuals and he gave himself zealously to the study of the great authors. His reading of Fr. Maurice de la Taille's *Mysterium Fidei* had a decisive importance for his life and provoked what he used to call his "conversion" to Christianity. One night, while reading this work, he came across a quotation from St. Augustine, and understood with a luminous intensity the decisive role of Christ's grace in the spiritual life of the Chrstian and in the unfolding of human events. Until that time, he said, he had lived a Kantian spirituality based on one's own effort and in doing things "through duty." Augustine, on the other hand, showed him the freeing force of that grace which makes us feel delight in the quest for God, thus opening up the floodgates to love. From that moment his love and admiration for St. Augustine grew ever more. There was, without a doubt, a notable affinity of temperaments between the vehement and brilliant genius of Augustine and the great heart of Father Weigel which was open to all. Furthermore,

W. G. McKenna, S.J.

FATHER WEIGEL

paradoxically, though his heart was more in tune with the rhythm and fulness of the genius of Augustine, the ideal of his intellectual life became the rational and architectonically-woven thought of Thomas Aquinas. In philosophy as well as in theology, he enjoyed knowing that he was the heir of the great spiritual tradition which, beginning with biblical revelation on the one hand, and with Socrates and Plato on the other, was united in St. Augustine and reached its greatest consistency and fullness in St. Thomas. But he was far from that archaic "Thomism" which returns a thousand and one times to the formulae of St. Thomas as though one were going to contemplate the objects in a museum. St. Thomas was for him much more a quarry to which he would go to find inspiration to face on his own terms the problems of today. In this he always felt moved by the vital Thomism of his two confreres, the French Jesuit, Pierre Rousselot, and the Belgian, Joseph Maréchal.

Eleven Years In Chile

After his ordination to the priesthood and upon completion of his ordinary studies in the United States, Father Weigel was sent to Rome to earn a doctorate in theology at the Gregorian University. His enthusiasm for St. Augustine inspired him to write his doctoral thesis on Faustus de Riez, in this way obliging himself to penetrate deeply into Augustine's works on grace and on the controversies which they provoked. Having finished his work in two years, he was notified one day that from Rome he would have to go to Chile to assume the Chair in dogma of the recently founded Faculty of Theology at the Catholic University. It was the summer of 1937 in Europe. He used to say that his first reaction was to tell the news to his friend, Father John Courtney Murray. Immediately they both went in search of a map to find out exactly where Chile was. This sudden appointment was not exactly to his liking, but he used to tell me that at that moment the only important thing to him was to find out if he could spend a few days in the U.S. to say goodbye to his relatives and to collect his belongings. And so it was that Father Weigel reached Santiago during our springtime.

In Chile he soon won over the esteem of the clergy and of university circles for his vast store of knowledge, his profundity in theology and philosophy, and his notable common sense. Throughout his courses and conferences he stamped his personal mark on an entire generation of the clergy of our country, communicating to it his spirit which was open to progress, realistic and hard-working. Many of the qualities which have signalized the bishops of Chile during the Council reflect the judgments and ways of seeing things that Father Weigel passed on to those who had been his students.

But it would be presenting a false picture of reality to make Father Weigel's influence solely in the academic field. There are other factors which enter into play and which explain the incredible influence which he exercised on the most diverse cross-sections of our country. One of these was his total openness and availability to others. For good or for bad, he did not put great stock in movements and institutions—except in the institution of learning—but he did believe wholeheartedly in the value of friendship. Hence it was that he gave himself without reserve to people, to anyone who needed his help and who, without false formalities, sought out his friendship.

Another of these factors is perhaps best expressed in the saying which was heard so often and which made him laugh so much when it came from the mouth of a woman who was something of a snob: "This Father is so understanding . . . so human." Father Weigel was the first North American priest to establish roots in Chile. His frank and forward ways began to project an image of the priest different from the one in vogue until that time in our country. The Gringo smoked, told jokes (upon meeting him you would think that he always had some joke on his mind), and it was perfectly natural for him to think of a priest going about without a cassock. These were only small manifestations—without great worth in themselves—of something more profound which shone through during his entire life: because of his interests, because of his worries or his likes, the priest has no reason to be distant or different from the rest of men. On the contrary, the priest has to know how to immerse himself and become interested in all the dimensions of human reality in order to offer them and elevate them to God. In this sense, spiritually

speaking, of the priest more is demanded: to make his the interests of humanity—not only his very own but those of all men—but maintaining at the same time an acute sense of the meaning of the divine mystery which takes place each day in his hands.

In these circumstances it is easy to understand that Father Weigel was literally swamped with petitions from people asking him for courses, conferences, articles or spiritual direction. In 1942 he had been named dean of the Faculty of Theology, but his activity greatly surpassed the office of dean and his theology classes. He gave classes in Catholic culture at the Catholic University, taught philosophy at St. Ignatius, religion at Villa Maria and in the Instituto Carrera. His room at the College of St. Ignatius came to be practically a club where problems in philosophy and religion were discussed in a cloud of smoke. It might sound strange, but very often, in order to speak with him in private, it was necessary to ask him to leave his room.

In his frequent theological conferences (the Person of Christ, the Church, the Eucharist, and Matrimony were favorite themes), he not only did not limit himself to exposing the doctrine but he projected it into the situations of daily life, browbeating the Chileans with ironic humor for our lack of objectivity and spirit of work, for our laziness and lack of social consciousness.

So much activity was taking its toll. The Gringo scarcely had time to sleep. He used to tell me that frequently he found himself dozing on the bus or while he was waiting for someone. He was prevented from dedicating more time to deep study and from remaining abreast of theological developments. This grieved him and made him uneasy, but, given the urgency of the problems with which people came to him, he did not feel justified in putting them off. What is notable is that amidst this feverish activity he should have the patience and perseverance to write out each day the text of the class, sermon or conference he was going to give, be they for his students or colleagues. Even more notable is that he should have had the time and energy to write *El Cristianismo Oriental* (1945) and *La Psicología de la Religión* (1946), two works which are still important. He also published numerous magazine articles.

Exiled In His Own Country

At the beginning of 1948, Father Weigel made a trip to the United States. He planned to return before the new academic year at the beginning of March. While there, he received a letter from the Superior in Rome ordering him to remain in his own country. There is no need here to discuss the motives for such a measure. God often uses the clash of mentalities diametrically opposed, but equally well-intentioned, to fulfill His mysterious designs. From a human point of view, the result is a tragedy; from the divine, light. The order to remain in his own country was for the Gringo a tragedy which he felt very deeply. He was completely in love with the Chileans. His priestly heart was full of anxiety, thinking about the fate of so many friends who depended on him for their Christian orientation. But he was deeply convinced that in God's work no one can pretend to be indispensable. He used to repeat frequently, "The work of God is *God's* work." He knew that obedience—and in this the Jesuit must signalize himself—is the road towards liberty and light. And so he must begin to walk this path. The beginnings were very difficult. He felt terribly tired and sleepy. The doctor told him, "You don't need sleep. The trouble is that you refuse to face this new reality."

But this resistance was overcome by his will to obey. Six years later, he told me he believed that remaining in the U.S. was for him a providential act of God. The work in Chile was draining him physically and mentally. It was excessively fatiguing, excessively varied, prevented him from producing the things of greater value to which he felt himself called. He recalled with a laugh his famous conferences in Santiago prepared on the run and whose themes stretched from the most difficult theological point to a description of the flowers on the Alps. Now he felt a need for study and reflection in order to answer the great problems with which the present-day Church was faced.

He imprisoned himself again in Woodstock to study. In theology he taught the tracts on the Church, on the act of faith, and on tradition, besides the course which he loved so much on the Oriental Churches. His love for the theological tradition of Tübingen (J. B. Möhler, K. Adam, R. Geiselmann) helped inject new life

into the somewhat too scholastic atmosphere of Woodstock and to open it to present-day problems. He began a friendly dialogue with the great Protestant theologian, Paul Tillich, which can be considered a model of serene, cordial, and fruitful study. He wrote various articles on the burning theme of Church and State, following the line of the controversial thesis of his friend, John Courtney Murray, a thesis which—as both could witness during the Council—continues to gain more favor with theologians. In view of the controversies provoked by the encyclical *Humani Generis* (1950), he made a rich balance of the positions and planned very judicious directives to advance the work of theology.

Father Weigel was very much interested in philosophy, especially metaphysics and epistemology. With the occasion of a course in cosmology, which he had to give for two years to the philosophers at Woodstock, he penetrated the epistemological problems created by American logical positivism. These studies served as the basis for the courses in metaphysics and religion which he gave each summer at Fordham University and which, in turn, appeared later on as books entitled *Knowledge* (1961) and *Religion and Knowledge of God* (1961).

The Valley of Death

Towards the end of 1953 Father Weigel went to Germany on an educational exchange mission for the State Department to give conferences at the University of Tübingen and at the University of Mainz. There he felt the first symptoms of the sickness which, as he used to say later, made him cross the Valley of Death. He was always reluctant to see doctors—he would not tolerate being put in a hospital and being treated as a "thing." Father Weigel neglected himself, and meanwhile the cancer advanced rapidly. Finally, he underwent an operation in April of 1954. The sick man hovered between life and death. A second operation was necessary. The struggle remained indecisive and continued for several weeks. He was sure that he was going to die and prepared himself for it. I asked him one day what he had felt during his agony. His answer was "absolute confidence in Christ. It didn't even occur to me to go to confession. Besides, I was very curious to see what things were

like on the other side." When the situation prolonged itself, a friend told him in jest that they had already opened a grave for him in the Woodstock cemetery but that, since in the meantime another Father had died, the Rector wanted to ask him if he would be so kind as to yield it to this other Father. His answer was typical of his ever-sharp sense of humor: "The proposition seems very unfair to me, but, oh, well, since it's for an old friend, he can have it."

His recuperation was very slow. The cancer had been completely removed, but the sick man was left very weak and had to reaccustom himself to the idea of living. Woodstock and the attention of so many friends who visited him made his convalescence easier. Towards the end of 1954 he was able to walk again in the garden, and at the beginning of the following year, he resumed his teaching of theology.

In the Forefront of the Movement of Catholic Renewal

The man who always dreamed of having peace to dedicate himself to his classes and conferences, to study and to write, undertook in the last nine years of his life more feverish activity than ever before. He was not one to make great plans. He was fully convinced that Christian greatness does not consist in ambitious castles in the air but rather in fulfilling with peace and joy the humble tasks of every day. But for him, everyday tasks were dictated by the needs of others. Whenever people came to him with any kind of request, he saw in their approach a task which God was giving him. And God sent him people in great numbers to ask for his services. As the Archbishop of Baltimore pointed out at the requiem Mass, "No priest in America has been better known, particularly in intellectual circles. No one has been in greater demand for courses of lectures, as preacher on special occasions, as retreat-master for priests, and, more recently, for non-Catholic ministers."

The years from 1956 to 1963 placed Father Weigel, along with his friend, Father John Courtney Murray, in the vanguard of the renewal movement of the Catholic Church in the United States. Noticing the traditional Irish-tinted apathy of Catholicism in the face of the serious problems of today, he began to advocate a more active and open participation on the part of Catholics in the world

of the empirical sciences, of art, of philosophy, and of theology. He was convinced that the hour had already come for the Church to leave the ghetto in which it had imprisoned itself since the preceding century and to free itself from its intellectual inferiority complex when confronted by the secular academic world. This calling coincided approximately with the launching of the first Sputnik and with the great "summons to study" which this event provoked in the U.S. Hence he found an especially timely field whose fruits would soon appear.

These same years made Father Weigel prominent at the head of the ecumenical movement. He realized with all honesty that the movement favoring the union of the Christian churches had received its first impulse from the Protestant camp. But he was persuaded that the hour had come for the Catholic Church to enter fully upon this path. His numerous personal contacts with theologians and heads of Protestant, Orthodox, and Jewish faiths made him a person especially suited for this task. In 1957 he was present as an official observer at the Protestant Conference at Oberlin, Ohio; in August of 1962, he was present at the sessions of the Central Committee of the World Council of Churches held in Paris. Likewise, he participated as official Catholic observer at the Conferences of Rochester and of Buck Hill Falls, Pennsylvania.

During this same time, he published several books and numerous articels about the ecumenical movement. *A Catholic Primer of the Ecumenical Movement* (1957), *Faith and Understanding in America* (1959), *American Dialogue* (1960), *Churches of North America* (1961), and *The Modern God* (1963) were outstanding. The ecumenical dialogue likewise led him to give courses and conferences in the leading Catholic and secular universities of his country. As a result of these activities, various universities—Georgetown, Vermont, Yale, Alfred, St. Mary's College, Catholic University of Chile—felt privileged in bestowing upon him honorary doctorates. The words with which Yale University conferred this distinction upon him are significant: "You have breached the wall of the Reformation and have made a pioneering effort in the Catholic-Protestant dialogue."

It is no wonder, then, that during the preparatory stages of Vatican II, Father Weigel should have been summoned by Cardinal Bea to participate in the work of the Secretariat for Christian Unity. He took an active part in editing the excellent schema prepared by this Secretariat. During the Council, besides his work of briefing the observers of the non-Catholic churches about the proposals, he would get together with them every day to listen to their suggestions and make sure later that these reached the Council Fathers. In all of this immense labor he was convinced that the union of the churches is not something that men by their own will and compromise could effect at the moment they desired. He reminded the impatient that the realization they desired would come when and in the way God sees fit. Our task consists in promoting common dialogue, knowing each other more deeply and, in the measure that it be possible, conquering the prejudices that separate us, and in mutually drawing together with frankness and charity.

His Interior Life

All of this tireless activity sprang from an intense love of the Church. Despite his already known reluctance to appear pious, in his classes, conversations and writings, there shone forth his enthusiastic dedication to the service of the Church . . . the Body of Christ, . . . the People of God, . . . the presence and living sign of the pardon and love of God in this world. Man should not shut himself up in an individualistic pseudo-mysticism which pretends to deal alone with his God, but he must seek the Infinite in the Church. And he loved the Church as it is, as it presents itself to us today with its greatnesses and miseries, with its enervating sluggishness and its ever-new and transforming Message. To those who rebelled at seeing stains and sins in the Church he taught patience to accept it as it was and not to be scandalized. "If it is good enough for God, it should be good enough for me," he would say wisely, with one of his habitual understatements. In this way, he would counteract the pharisaic attitude of the man who leaves the Church because he sees defects in it.

His life as a Christian was also marked by a profound humility. In this he was openly recognized as a spiritual son of St. Augustine,

whom he admired immensely. Humility made him wait for all things from the divine grace without ever placing his confidence in his own strength. He seemed to enjoy not hiding his own defects, hoping that grace would overcome them. Not that he accepted a "mysticism of sin," but he did believe that it is in human weakness that the strength of Christ's grace manifests itself.

His humility was likewise manifest in his unwillingness to plan ambitiously his own course of life, but rather in awaiting from God —who speaks through the concrete circumstances of every day—the direction of the path he should take. The saying of Dante, "In His will is our peace," gave him great peace. This will he saw expressed especially in the concrete demands of charity, in not leaving unanswered the thousands of requests of those who came to him in search of instruction, orientation, consolation, or simply a moment of friendship. He conceived of the priesthood basically as the service of others, and he surrendered completely to that service.

This brings us to the deepest part of Father Weigel, to that which cannot be forgotten: his large, wide heart, his friendship open to all. Without pose and without fuss, . . . almost disguising his affection behind a forbidding exterior, . . . he enjoyed forgetting about himself and giving himself to others. Giving himself in matters great and small, . . . concerned with both the greatest need of his friends and the insignificant detail.

Giving himself to all: to the poor and to the rich, to believers and to unbelievers, to grownups and to children, to his countrymen and to foreigners. This is why those who were his students and those who drew near to him with their problems will never forget him; and this is why, after more than ten years, a beggar-woman of the streets of Santiago whom he had helped kept writing to him. This is why he will not be forgotten by the children whose confessions he had heard and with whom he had played during the summer courses at Fordham University, by the chauffeur of the Baltimore-Woodstock bus, and by Luigi, the Italian youngster to whom he had taught English in the midst of the bustle of the Council. This is why we Chileans preserve his name as a synonym for "loyal friend."

Death

Death found him in the midst of his work. He was tired now at the Council. He used to work from 5:30 in the morning till late at night. Nevertheless, he always found time to perform small services for the observers of the other Christian churches and for his acquaintances. When he said goodbye in December, he spoke to me of how happy he was at the thought of being in Woodstock that afternoon. He hoped to have some months of peace to give to teaching,—he loved to teach!—to read, to write something really worthwhile, but peace did not come. Bishops, students, nuns, Protestants, Jews, and Catholics from every social and intellectual walk of life began to shower him with every kind of request. His secretary tried to refuse the invitations, but Father Weigel never refused when someone reached him personally.

His last trip to New York was not recorded in the engagement book kept by his secretary. He went there one night to speak on the following morning at an ecumenical meeting of Jewish rabbis. He stayed at Campion House, the Jesuit resident for AMERICA magazine. Upon returning from the conference at midday, he said that he did not feel well and that he would not go to lunch. He went to his room and there suffered a double heart-attack. They found him a few minutes after his death, and immediately administered the last sacraments. Father Weigel had always been impressed by the fact that St. Ignatius Loyola had died alone in his room in Rome.

Father Weigel rests in the Woodstock cemetery. His funeral was an impressive epitome of all that he had lived for: the Archbishop of Baltimore celebrated the Mass and gave a brief funeral oration; Chile was represented by the wife of our Ambassador in Washington and by two Jesuit students from Chile who served the Mass; the Woodstock choir sang the hymn of Martin Luther, "A Mighty Fortress Is Our God"; at the Offertory the litany of the Byzantine Liturgy of Russia was sung; eminent representatives of the Orthodox, Protestant, and Jewish faiths were present and raised to God a prayer of thanksgiving for their departed friend.

The Liturgical Word
The Spiritual Exercises
The Jesuit Response

The greatest cause of the tension is our ignorance of the liturgy and our earlier spiritual formation

David Stanley, S.J.

THAT THE DIVINE REVELATION communicated to us in the Bible is of the nature of dialogue—a dialogue between God and man—is a commonplace in modern theology. As a consequence of this, our spiritual life may well be described as a dialogue also with Christ our Lord. And in this dialogue our Jesuit response (since we are Christians before being religious) is articulated principally by our participation in the liturgy and our practice of the Spiritual Exercises. And yet, if we are to be completely candid about it, we must acknowledge the presence of a certain tension, a very real tension, among us Jesuits which is keenly felt between these two expressions of our Jesuit response to the divine Word.

This communication is directed not so much to providing the answer or solution to this problem, as to expressing as accurately as we can the ramifications of this problem and to determining some at least of the causes of the tension. For in this way, it may be hoped, we shall be in a better position to deal with it effectively. That a

solution will be found we can confidently hope in view of the imperative summons issued by the Spirit of God in the Church today through the recent Constitution on the Liturgy.

As a *first* approximation to a solution of this tension we may begin by reminding ourselves of the truth that both Liturgy and Spiritual Exercises are basically proclamation. Paul describes the "breaking of the Bread" to the Corinthian community in this fashion: "Every time you eat this Bread and drink from the cup, you *proclaim* the death of the Lord until he comes" (1 Cor 11:26). And Cardinal Bea observed at the Assisi Conference on the Liturgy that it is uniquely characteristic of Christian public worship to combine instruction with sacrificial offering.[1] The so-called "liturgy of the Word" in the Fore-Mass belongs in the category of proclamation, since in it the various phases of sacred history are proclaimed throughout the liturgical year.

The Spiritual Exercises of St Ignatius are simply another form of Gospel proclamation. The religious re-orientation of man's existence to Christ is the purpose of the Exercises no less than of the apostolic kerygma. The first week aims at making the exercitant experience what human existence outside the Gospel—apart from Jesus Christ —actually means. The second week reveals Jesus during his earthly life as "the Way" to the Father inasmuch as the imitation of our Lord is now presented as *the* means to that goal. The third and fourth weeks reveal the very heart of the Gospel proclamation: the hope-filled announcement of the definitive act of God's salvation in the death and resurrection of Christ. My former colleague, Father R.A.F. MacKenzie (the present rector of the Pontifical Biblical Institute of Rome) once asserted that he received a magnificent compliment for the Exercises when, at the conclusion of a retreat to a group of diocesan seminarians, one of his retreatants expressed his appreciation by saying, "Thank you, Father, for preaching the *simple Gospel* to us."

We cannot afford to forget that in the liturgy as also in the Spiritual Exercises we are led by Christ's grace to a deeper awareness of the cardinal point in our Christian faith, *viz.* that the risen Christ is

[1] A. Bea, S.J., "The Pastoral Value of the Word of God in the Sacred Liturgy," *The Assisi Papers* (Collegeville, 1957), p. 76.

active in history in our day, that He is the dynamic force in my own personal history in the twentieth century. Indeed, He is more actively and effectively involved in this history than ever He was when He walked the hills of Galilee.[2] For the truth is that I am simply an unfinished chapter in Christian salvation history.

To come to a *second* approximation to a solution of the very real problem which concerns us in the Society today—there are three basic questions which must be proposed: (1) what do we mean by the spiritual life? (2) what is the nature of liturgical piety? (3) what is genuine Ignatian spirituality? I venture to suggest that it is only when satisfactory answers are found to such elementary questions that we shall be in a position to deal efficaciously with the tension felt on all sides in the Society between our Jesuit participation in the liturgy and our Christian way of life exhibited in the Constitutions and in the Spiritual Exercises.

The Christian Way of Life

To inquire into the meaning of the spiritual life may well seem to some an irrelevant or superfluous question. Yet there are certain indications of confused thinking on this essential point in our day. I think, for instance, of present day discussions about creating a "spirituality for the layman." Does not such an attempt to fragment or departmentalize the Christian way of life betray a misconception of the goal of all Christian spirituality? Such a proposal appears to spring from the erroneous notion that the monastic or the religious life is the Christian life *par excellence*, that it has ends which must be "watered down" for the Christian "in the world." This tendency would seem to imply that there is a kind of spiritual élite within the Church, which contrasts sharply with a large class of mediocre Christians. Yet on the evidence of the New Testament itself there is no such thing as "first-class" and "second-class" citizens in the

[2] We should like to recall here that the conception of heaven presented in the New Testament suggests, not detachment from this world and its history, but more active involvement in the continuing history of this world. Recall the reward promised to the two servants who acquitted themselves well by investing their master's money (Mt 25: 14-30; Lk 19: 11-27). They are not pensioned off, but given a greater share in the affairs of their lord.

Kingdom of Heaven—in the sense that the religious ideals of the first were not meant for the rest. Nothing in the Gospels justifies any assumption that only the "professional religious" are called to perfection, while the "ordinary faithful" must content themselves with a lower level of achievement in their assimilation of the Christian reality.

Jesus made it very clear that the aim of all Christians (be they religious, clerical, or lay) is one and the same: the growth or exploitation of the baptismal grace given to all members of the Church. As the Sermon on the Mount unequivocally asserts,[3] the perfection of fraternal love constitutes an ideal of every follower of Christ. From the last to the first the various categories within the community must strive to deepen their awareness of their personal dignity as sons of the heavenly Father (and consequently, of their mutual respect and love for one another as brothers with Christ of the one Father). Is not this what Jesus meant by the command, "Be perfect as your heavenly Father is perfect" (Mt 5:48)? There is not the slightest indication in the New Testament that our Lord ever drew a distinction, in this respect, between some kind of "inner ring" of disciples and a discipleship of truncated spiritual dimensions, of restricted ideals.

So also in the Christian Church there is no double standard by which one group is directed by one set of lofty principles while the other must aim only at a rather pedestrian level of spiritual living. For the truth is that there appears to be little, if any grounds in the New Testament for that "classical distinction" made in ascetical theology between a "life of the evangelical counsels" and another lived on a much lower plane, geared merely to the faithful observance of the commandments. In fact, it is a mistake to regard the religious consecrated" life for the laity. It may help to recall that the very term "lay" comes from the Greek word employed in the Bible to designate the People of God (*laos*)—the "plebs tua sancta."

The religious life differs from any other Christian life, not in its aims and goals (the perfection of charity incumbent upon all), but life as a "consecrated" form of existence in opposition to a "non-

[3] For an attempt to work this out in greater detail, cf. D. M. Stanley, S.J., *The Gospel of St. Matthew* (2d ed., Collegeville, Minnesota: 1963), pp. 35-48.

by the form of existence, in which every activity is ordered permanently and explicitly to the growth and perfection of the baptismal grace. For the religious this total orientation is explicit and permanent, and is effectively preserved, under grace, by the conspiracy of wills of the members of the community.

Finally, we may note in passing that it is a "spiritual" life, not in virtue of any Platonist dichtomy between "material" and "spiritual," but by reason of its governance by the Spirit of the risen Christ, Whose active presence within each Christian reveals and maintains his adoptive sonship (Rom 8:14-17).

Some Causes of the Tension Vis-A-Vis the Liturgy

We would be less than candid if we did not admit that there is a fairly wide-spread opposition to liturgical participation amongst a not inconsiderable number of Jesuits. Can we discover some of the causes of this friction?

Father Gerald Ellard, whom I was privileged to have as professor of liturgical theology, used to say that the Jesuit *esprit de corps*, for which we are rightly renowned, provided us with that sense of solidarity and of security which is the principal function of the liturgy. In consequence, the Jesuit feels little or no need of the help provided to the Christian by liturgical participation. If this observation of the great American liturgist be correct, then ought we not seriously to examine this famous Jesuit solidarity of ours to see how far (or near) its source lies to the true Christian Font of *koinōnia*—the Spirit of the risen Christ? In the *Proemium* to the Constitutions, St Ignatius makes an act of genuine Christian faith in the presence within the Society of the spirit of Jesus (that "interior law of charity and love which the Holy Spirit is wont to write and imprint upon men's hearts") as the principal cohesive power of our order. This Christian and supernatural *fraternitas* is surely something more than a corporate pride in Jesuit achievement, past or present.

Father Ellard also used to remind us that the Society had been restored at a period when the liturgical life of the Church was at a singularly low ebb. Can it be that the restorers of the Society, aware of St Ignatius' refusal to impose the choral recitation of the divine Office, actually imparted an anti-liturgical bent to the spirit of the

order they sought to resuscitate? I believe it may be said that in their attempts to recapture the Ignatian viewpoint, which had been lost by the break in continuity during the Suppression, the Jesuits of the new Society—in their ambition to be faithful to the Founder's insights—achieved in certain areas no more than a well-intentioned fidelity to *the letter* of Ignatius' directives. One of these areas was certainly that of liturgical piety.

I feel it is hard to be convincing when one attempts to cite remarks of St Ignatius (still less, the animadversions of some of his successors in the generalate!) to show that he more or less anticipated the modern Church's attitudes towards the liturgy. He did not, and for the very good reason that he was a man of the Renaissance not the twentieth century. Yet I daresay all will agree with the statement that, were Ignatius alive today, he would promote liturgical piety among his sons with his whole heart. The basis for such a conjecture is surely to be found in his Rules for thinking with the Church. Our own Father General, J. B. Janssens has put it very well in his *Instruction on the Sacred Liturgy*, when he remarks: "One who does not love the liturgy of the Church does not properly love the Church herself."[4] The assertion, as will have been recognized, merely echoes a statement found in *Mediator Dei*. Since we are alive in this century, we must make necessary adaptations in certain institutions or habits of mind which belong to a bygone age. And this leads to another point.

The Counter-Reformation, it has been said, was finally concluded during the month of November, 1962 at the first session of Vatican II. Whatever be the merit of such an observation, the modern phenomenon of Ecumenism surely provides a demonstration of the fact that the polemical or apologetic attitude towards Protestants is quite *passé*—and this is no less true of our devotional life than of our theology. I suggest that this now outmoded anti-Protestantism may be a contributing factor to the tension between our spirituality and liturgical piety. Certainly the sixteenth century Counter-Reformation spirit did not promote the communal aspects of social worship.

[4] *Instruction and Ordinance of Very Reverend Father General John Baptist Janssens on the training of Ours in the Sacred Liturgy*, (Woodstock, 1960), p. 3.

Popular participation in divine service, advocated by the hymn-singing, bible-reading reformers in order to promote Christian "fellowship" (the aim of the liturgy as we have come now to appreciate) may still strike us as rather too "Protestant."

One easy practical test of our personal attitude towards the liturgy may be made by asking whether we truly think of Confession as a liturgical action—and hence as a public act of social worship. How closely do we associate the ascetical practice of the *examen conscientiae* with the reception of the sacrament of Penance, i.e. are we aware of its social dimensions, or is it merely an act of individualistic devotion? Does my reception of the Eucharist signify only a fifteen minute period of private and personal prayer, or does it involve a real social communication with all those who participate with myself in the Lord's Supper?

In the last analysis, the greatest cause of the tension between our Jesuit spirit and the liturgy is undoubtedly our ignorance about the nature of liturgy and the subsequent confusion which hobbles our attempts to reconcile liturgical prayer with those forms of prayer we have for centuries associated with our spiritual life. I believe that as a general rule our own earlier spiritual formation has—to be quite frank—left us wrongly orientated towards the divine liturgy. We are not only ignorant about the nature of liturgical prayer: we have been brought up with attitudes which run counter to its practice. One sees this occasionally in the way the problem is proposed: viz. how can we fit the new liturgical life into our spirituality? how can the liturgy be used in the Spiritual Exercises? Surely the point of departure for any discussion on this difficult subject must be the conviction that our Jesuit spirituality, *to be genuinely Christian*, must today be liturgical. The fundamental question is *not* whether I do or do not like the liturgy. It is simply this: do I wish to be a Christian—or not!

The Nature of Liturgical Piety

We may begin the easy way, in attempting to describe the nature of liturgical piety, by saying what it is not. Interest in and devotion to the liturgy does not mean concern for rubrics. Nor is it to be characterized by an antiquarian spirit committed to archaizing for

its own sake. It is not a current fad about the style or quality of altar furnishings or the cut of sacred vestments. It may be unfortunate that some promoters of the liturgical spirit have at times appeared to us somewhat frantic, or eccentric. We may as well admit that, not unlike the modern scripture movement, some of the proponents of liturgical piety have been a stone of stumbling to many.

While it obviously would require a series of lectures to describe fully the meaning of liturgical prayer, we may attempt a brief resume of some basic ideas about the nature of the Christian liturgy. And here we gladly admit our indebtedness to the insights provided by the Anglican bishop of Woolich, Dr John A. T. Robinson, in a very remarkable chapter ("Wordly Piety") in his controversial book, *Honest to God*.[5]

It is useful to recall that *leitourgia* originally meant "public works," that is, it designated activities that were related to the common interest of the *polis*, the Greek city-state. "Liturgy" in its origins was concerned with the affairs of the community. The Christian liturgy most truly deals with "real life," the life of the people of God. To participate in the liturgy is not to turn away from "the common," nor to separate oneself from the realities of the world and every day life. The material elements requisite for the celebration of the Mass, representing as they do the common and the communal life of the congregation, constitute a symbolic denial of this. The everyday life of God's people, with its common interests and needs, is not to be ignored by, or excluded from, this holy meal which is the Eucharist. All this must be gathered up and given its true significance in the Mass. It is here that the Christian learns how Christ is to be met: not by turning one's back upon "the world," but in and through the common relationships of real life.

Is not this doctrine implicit in the action of Jesus himself, when after criticizing their human traditions, based upon the distinction between "the clean" and "the common," as the perversion of true religion He abolished forever any such separation? For it is not what comes into our lives from "the outside" that profanes a man, Jesus had declared, "because it does not enter his heart." And one evangelist (Mk 7:19) adds, "and thus he declared all foods clean." If

[5] John A. T. Robinson, *Honest to God* (Philadelphia, 1963) pp. 84-104.

the Incarnation was the initial step towards the abrogation of the Jewish distinction between the sacred and the secular, Christ's death and resurrection completed this sanctification of "the world." Is not this intimated by the apocalyptic description in our Gospels of the consequences of Jesus' death, according to which "the veil of the sanctuary was torn in two from top to bottom" (Mt 27:51-53)?

The dramatic picture of the final judgment presented in parabolic form in Matthew 25:31-46 is intended to teach us the one fundamental lesson of the Gospel, i.e. that the glorified Son of Man is to be met and served in—and it would appear *only* in—the common human relationships of real life. The surprise elicited from those upon the right hand of the judge ("Lord, when was it that we saw you hungry and fed you . . .?") is perhaps an indication of how hard this basically Christian attitude is to acquire. In Christianity, as Dr Robinson points out, "the holy is the depth of the common." The Fourth Gospel teaches us that "the world is the object of the Father's love in "his only Son" (Jn 3:16). Only when it has through sin been alienated from its true center can it be considered ungodly and profane.

The principal purpose of the liturgy is identical with the purpose of Jesus' death and resurrection: "to gather into one the scattered children of God" (Jn 11:52). It is not then an escape from the reality of the world to some imaginary realm of phantasy, nor a retiring from "the secular" to a "religious" sphere. The liturgy aims at making us more attentive to our Lord's presence in ourselves and in others, in the ordinary happenings of our lives. The fact is—if only we decide to demythologize the statement "the risen Christ is in heaven,"—we discover that our glorified Lord exists, apart from the Blessed Sacrament, in the Church, in us, His holy people, members of His Body. This is the Christian Mystery which the Mass sets forth for us "in symbol and power." It is the Mass which provides us with the grace to respond with clearer insight and purified love to the Christ in ourselves and our neighbor, and to transform what is "unlovely" into Christ. The valid norm for judging the genuinity of our participation in the liturgy is "how far it makes us more sensitive to the Christ in the hungry, the naked, the prisoner." It is not too much to say that only when we have discovered our Lord in

"the common," that is in real life, can our liturgical piety pass for truly Christian devotion. Is not such a view implied in the correct understanding of the *ex opere operato*?

The Spiritual Exercises

If the Exercises are to have an impact upon twentieth century man, we must succeed in bringing them out of the sixteenth century. To do this we must remove the Renaissance chrysalis and permit them to speak to the needs of the present day Christian. In some instances, this may simply mean the recovery of a better understanding of them through scientific research and study. One simple example is the realization that most of the Spiritual Exercises are actually contemplations, and not—as in a tradition which appears to go back to the Roothan interpretation—meditations. The point has some far-reaching consequences, and we shall return to it presently.

In the second place, the Exercises must be presented in a less individualistic, more personalist manner than the text would at times appear to indicate. Individualism was a very active element in sixteenth century culture, which in reaction to the medieval spirit tended to set the individual over against the community. And Ignatius, who was very much a man of his times, presented his asceticism in terms of God and the individual: "ut homo vincat seipsum." Our era is more sensitive to social relationships—even to the extent of conceiving a world community. And the personalism of today demands that we respect others as persons; hence the modern concern for freedom of conscience. We have also learned to address ourselves to the problem of the Church's existence in a pluralistic society—a question scarcely perceptible in St Ignatius' age.

To permit the Exercises to speak to the man of today we must be aware that they reflect to some extent a Platonist view of the human person, alien to our ways of thinking. Man is represented as a "*soul* imprisoned in this corruptible body . . . in exile among brute beasts." Modern psychology, even on the popular level, finds it impossible to consider man merely as a soul. It must of course be confessed, in fairness to their author, that the Spiritual Exercises do not treat the human person as a subsistent spiritual entity. But we must eschew

any such images or terminology which would create such an impression in the minds of the exercitants.

We should, further, be prepared to admit that there is a certain Stoic flavor in the Ignatian formulation of some spiritual realities. The celebrated term "indifference" can very easily be construed as the Stoic *apatheia*. It is at least probable that the individualistic Stoic ideal of *autarkeia* has exercised a baleful influence upon Jesuit spirituality. The Stoic trained himself to face life on his own resources, to be self-sufficient in any situation that confronted him. He gained complete mastery of his emotions, so that no decision of his might be swayed by pleasure or pain. He became master of his own fate by cultivating heroic indifference to health and sickness, wealth or poverty, honor or dishonor, length of life, etc. He schooled himself to retreat from many of the realities of life; and his flight from the world might quite conceivably culminate in suicide.

This noblest of pagan philosophies was one of the serious obstacles to the spread of the Gospel in the apostolic age. One good reason for this was the fact that Stoic anthropology, inspired by an optimism ignorant of original sin, stood in flat contradiction to the biblical view of man. Stoic *autarkeia*, the complete reliance upon self and the human condition which for Paul was nothing but impotent human arrogance, is subsumed by the Apostle under the term "boasting." To open oneself by saving faith to the redemption in Christ Jesus, Paul declares again and again, one must rid oneself of all self-reliance.

Indeed the Bible speaks only of historical man; and historical man in the Judaeo-Christian tradition is fallen man. The sacred writers never tire of repeating that man is under condemnation by reason of his own sins and the sin of Adam. Man is "carnal, sold on the block like a slave of sin" (Rom 7:14). He is incapable of responding even to those ideals which his better natural tendencies seek to realize in him. "The good I want to do, I fail to do; what I actually do is the evil which is against my will" (Rom 7:19). The writers of the New Testament echo the teaching of Israel's inspired books that, while sin is a reality which man can cause, it creates an existential situation from which man is powerless to redeem himself. Paul's famous indictment of "the wisdom of this world" (cf. 1 Cor 1:18-31)

is the uncompromising Christian rejection of Stoicism, root and branch.

I do not wish to be understood as stating that the Spiritual Exercises promote a kind of latter-day Stoicism—much less that St Ignatius ever intended they should do so. I believe however that it is not irrelevant to ask whether certain tendencies, rightly identifiable as Stoic, have not somehow become incorporated into a form of spirituality that passes itself off as Ingatian. At any rate, I feel that this question must be asked in our present discussion, because if the flower of Ignatian spirituality has suffered in any degree from the blight of Stoicism, this provides one very good reason for the tension between liturgical piety and Jesuit spirituality with which we are concerned. Stoic self-sufficiency and individualism with its *apatheia* towards God's creation constitute real obstacles to that Christian fellowship which the sacred liturgy aims at creating in the community.

One feature of the division of the Exercises into weeks which might well need complementing or correction in the light of modern Gospel studies is the separation of the passion and resurrection by the division of the third and fourth weeks. Present day theology insists that these are but two aspects of the single Christ-event by which the world's redemption was accomplished. These twin experiences form the *transitus Domini;* and thus impart to the Christian life its essentially paschal character—a quality so strongly emphasized in the recent Constitution on the Sacred Liturgy.[6] To offset the danger of separating these two phases of our Lord's redemptive activity, which the New Testament assures us belong together, the giver of the Exercises should instil a deep appreciation of the great Johannine insight, found in the Fourth Gospel, that Jesus' "glorification" begins not with Easter day, but with "the Hour"—his entry into the passion.

We cannot finally afford to overlook the truth which Paul insisted upon so strongly with his Galatians, that there is but one Gospel (Gal 1:6-9). The Spiritual Exercises are nothing but a reformula-

[6] I have attempted to describe this recently in an article, "The Paschal Character of the Christian Life," *Catholic Messenger* (Davenport, Iowa, 1964) Vol. 82, No. 19, March 26, p. 5.

tion, in sixteenth century terms, of that unique proclamation, the Christian "Good News." Accordingly if the Exercises are to have the impact today which we have every right to expect they shall, we must adapt the Gospel—as Ignatius did in his day—to the exigencies of twentieth century man. For while it remains true that the Gospel is one and indivisible, still the fact that the New Testament presents it to us in a fourfold form—indeed a fifth formulation, the gospel of Paul, must also be included—reminds us to what extent a given audience determines the presentation of the basic message. If Renaissance man was intrigued by "the powers of the soul," a modern discovery in his time, we must be quick to realize that such a view of human nature may well leave a modern audience cold. The psychology which appeals to us must be rich in personalist values and in social dimensions.

However, to adapt the Exercises, the Ignatian Gospel, to our own age, we must be acutely aware of its essential characteristics. Otherwise we run the risk of betraying instead of translating it. Hence by way of conclusion we wish to return to a point alluded to earlier in this essay: the significance in Ignatian spirituality of the practice of contemplation.

Ignatian Contemplation, A Means To Personal Involvement

I should like to suggest here that the method of prayer in the Spiritual Exercises called "contemplation," which a cursory examination of that little book shows to be the favored Ignatian method of prayer, is intended to produce that *contemplativus in actione* who represents, at least for Jerome Nadal who coined the phrase, the ideal of Jesuit spirituality. And I believe it will be evident that the specifically Ignatian "*acquired contemplation*," to which this exercise called "contemplation" leads, produces the very outlook which the liturgy seeks to instil in the Christian.

We have already seen that the proper aim of the liturgy, particularly of the Eucharistic liturgy, is to produce in us a personal involvement with the contemporary plan of salvation, as it is being worked out in our day and in our lives. Through the Mass we are brought to see the holy in "the common," the contemporary, and the communal. This is of course not a matter of mere intellectual in-

sight, but is primarily the result of the increase of fraternal love, the execution of that one commandment which Jesus left us: to love one another as he has loved us. Participation in the liturgy must result in our involvement in present-day sacred history, in our collaboration with Christ's Will to save that order of things of which we now form a part.

The particular Ignatian exercise of prayer, "contemplation," is in reality a piece of spiritual pedagogy which brings the exercitant into a particular mystery of Jesus' earthly life in a very personal and realistic manner. The *compositio loci* serves as an initial aid to this personal involvement. Thus for example, the contemplation on the Incarnation is introduced by a "composition of place" which makes me conscious of the cosmic character of the event, embracing me and my world. It is suggested, in the contemplation on the Nativity, that I take an active part in the scene.

It would seem that Ignatius' purpose in having the exercitant repeat this kind of exercise so frequently is to enable him to make the transfer to his own contemporary situation. In this way the retreatant will be led to realize how, with the grace of Christ, he is to insert himself into that phase of salvation history which is his own Christian life in his own day.

That this is the aim of the Ignatian exercise called "contemplation" appears to be borne out by Jerome Nadal's description of the kind of *acquired* contemplation, which he considered characteristic of the prayer of the Society. In his Notes on the *Examen Generale*, Father Nadal makes the following observations:[7]

"Father Ignatius we know received from God the unique grace of great facility in the contemplation of the most Holy Trinity. . . . This type of contemplative prayer he received in a very singular manner towards the end of his years upon earth, although he had enjoyed it frequently also at other times. At that period moreover he possessed it to such a degree that in all things, in every action or conversaiton he was aware of God's presence and felt so great a

[7] These references to Jerome Nadal have been taken from two articles which appeared some years ago in *Christus* 2 (1955): Maurice Giuliani, "Trouver Dieu en toutes choses," pp. 172-194; and Raymond Hostie, "Le cercle de l'action et de l'oraison d'après le Père Jérôme Nadal," pp. 195-211.

taste for spiritual things as to be lost in the contemplation of them. In a word he was "*simul in actione contemplativus*" . . . a habit he was accustomed to explain by remarking that God must be found in everything.

"Now we believe that this same privilege, which we are aware was bestowed upon Father Ignatius, has been accorded to the whole Society. We feel certain that in the Society this grace of contemplative prayer awaits all of us. We declare that it has been joined to our vocation."

Father Nadal, as is clear, makes a distinction between the graces of mystical prayer accorded to St Ignatius and this contemplative prayer (acquired contemplation) which he finds characteristic of Jesuit spirituality. He describes it in more detail.

"The prayer characteristic of the Society favors execution. That is to say, the operative principle and the end of prayer is love. Prayer tends to the greater glory of God by proceeding from the fulness of love. In such fashion that I should desire by my prayer what I ask and seek, in order to serve God more according to the vocation and Institute of the Society. Accordingly, the prayer of the Society favors execution."

By this, as Father Nadal indicates in the following personal anecdote, he means that there is a necessary continuity between our prayer and our apostolic activity. There can be no retreating from "the world," no dichotomy, between our prayer and "real life."

"I recall that at the time of my first entry into the Society, Father Ignatius suggested that I devote myself to preaching and to the service of the neighbor. I begged to be excused because of my ineptitude—the result of my sins and my spiritual poverty. The Father told me, 'It is precisely in this way that you will progress, if you concern yourself with the salvation of your neighbor.'

"Here is the practice of the blessed Father Ignatius. Do you wish to help yourself? Do you wish to make progress? Help your neighbor. You are to preach? Pray first, and invoke God. Then study: make the subject entirely your own. Then go and carry out your assignment. You will advance and receive new graces. When you return to prayer, you will feel a greater attraction to prayer and contemplation. Thus the circle is completed. . . ."

Like St Paul, Ignatius was preoccupied with the contemporary plan of salvation and with involving himself (and his sons) in this sacred history. Ignatius adopted the contemplation as his favorite means of prayer in the Exercises, because he felt that through this method his Jesuit sons would best learn to discover the point of insertion into that salvation history as it unfolded itself in their day and in their world. It was there "in the common" that Christ was—in Ignatius' view—to be found by the Jesuit. For this reason, as Nadal points out, the prayer characteristic of the Society must "favor execution," i.e. must be related constantly to our personal involvement in "the world." For there alone is Christ to be found.

Conclusion

By way of postscript to this already lengthy communication, I might suggest that the prayerful study of the Bible is the bridge between the proper appreciation of liturgical piety in our day and our Jesuit spirituality. A profounder understanding of revealed salvation history—i.e. a new awareness, providentially provided for us in our day by modern biblical studies, of the truth that God has always chosen (and still continues) to reveal himself to us through the historical process—will serve to help us, the Jesuits, to adapt our spirituality to the new liturgical developments in the life of the Church. For it is in this way that we shall succeed in bringing our precious heritage, the Spiritual Exercises of St Ignatius, out of the sixteenth into the twentieth century—and this, not as a family heirloom valued only as a memento of another age, but as the relevant aid to modern Christians in their continuing search for God in Christ.

Three Fundamental Areas of Jesuit Concern

Poverty and our schools

Liturgy and our parishes

Ecumenism and our history

James M. Demske, S.J.

WITH APOLOGIES TO FATHER MESCHLER, from whose famous book the title of this memorandum is purloined, I have ventured in the following pages to set down certain general thoughts which, it seems, should be kept in mind in any evaluation of the present efforts of the Society in the United States. Without going into detail on precisely what works we should be doing, these pages attempt to point out certain attitudes which should cut across all our works, which should thus be present no matter what we do.

Whether we teach or preach, write or speak, give retreats or run social centers, train young Jesuits or moderate a Loyola Guild, whether we labor at home or in the missions, we should—to be faithful to our Ignatian calling—"think with the Church," make her concerns our own. What is the Church thinking, what is she concerned about today? From the statements of our beloved Popes John XXIII and Paul VI, three areas emerge as being among the Church's most vital concerns in our day: the social problem of poverty in the world, the liturgical renewal and ecumenism. The following pages attempt to shed some light on these three areas, with some hints as to what American Jesuits can do with regard to them.

I. Poverty and Jesuit Education

By its very nature an educational institution has social obligations. It is largely responsible for inculcating or drawing out the values upon which its students will base their social relationships. Also, educators are required to consider the context within which its students' values will be operative.

The ever increasing numbers of students in our schools will be subjected to a level of social responsibility far surpassing that of previous generations. Not only is there a "population explosion," but a "knowledge explosion" going on; today's student is confronted with vaster areas of knowledge and a greater immediacy in his relations with more nations and peoples than ever before. Needless to say, the immensity and complexity of the social problems arising therefrom present an almost hopeless maze.

To help Catholic students find some direction in the midst of this maze, it has become common for the social encyclicals to be taught in our schools. But there is always the question of how much emphasis to place upon them. It seems that they must now become a far more integral part of our courses and co-curricular activities on all levels, in our high schools and colleges, and correspondingly in our retreat work, parish ministries, etc. But this can best be seen by analyzing the context in which our students will have to make the values of the encyclicals operative.

1. Poverty in the United States

We can begin with a brief discussion of one area of social concern, poverty. Michael Harrington, a member of President Johnson's Council on Poverty, recently published a book entitled, *The Other America*. He defines poverty in terms of three areas:

> "Poverty should be defined in terms of those who are denied the minimal levels of health, housing, food, and education that our present stage of scientific knowledge specifies necessary for life as it is now lived in the United States.
>
> "Poverty should be defined psychologically in terms of those whose place in the society is such that they are internal exiles who, almost inevitably, develop attitudes of defeat and pessimism and who are therefore excluded from taking advantage of new opportunities.

> "Poverty should be defined absolutely, in terms of what man and society could be. As long as America is less than its potential, the nation as a whole is impoverished by that fact. As long as there is the other America, we are, all of us, poorer because of it." (p. 179)

In light of this definition and further analyses by the Federal Government and the AFL-CIO we can estimate that 40-50 million Americans are poor. These people live in the richest nation in the world. This bears witness to the importance of social doctrine in our schools.

Our graduates will live in this world. There are no ready solutions to this problem. In fact, as it now stands we have no reason to believe that our students, as a whole, even *care* about finding a solution to these problems. Thus although we must greatly emphasize the "solutions" offered us in the encyclicals, we must even more *push* our students into a real desire to see and attack these problems. Otherwise, our schools will find little justification outside of the purely academic world.

2. Pope Paul and World Poverty

But poverty is not an exclusively American problem. As Pope Paul VI pointed out in his December Allocution (1963),

> "It has now become scientifically proven to us that more than half the human race has not enough food. Entire generations of children even today are dying or suffering because of indescribable poverty. . . . And unless this heart-rending situation is relieved by opportune remedies, we must forsee that it will grow worse and not better."

The answers to the questions of world poverty make even greater demands on us than those of domestic inequity. We need trained Christian economists who are willing and able to work overseas. We need doctors who will give up the comforts of life in America to help other men. We do not need mediocre Christians, but Christians willing to sacrifice for Christ in His underprivileged members.

What our education must produce, then, is not just "college graduates" but convinced Christian college graduates, who are aware of the world's problems and are willing, even eager, to face them with a conscience and heart informed by the love of Christ. If our graduates are only distinquished from their counterparts coming from other colleges by having "book-answers" to certain moral problems, we are in a very true sense wasting our time.

3. Practical Measures

Concretely, what can our schools do in the world-wide fight against poverty? Mentioning it in the courses we teach is something, but it is not enough. Our students need experiential knowledge of poverty. Numbers of them must be confronted with the reality of the situation. The International House at Le Moyne College is an excellent example of such an attempt. Having students actually work with their hands, building houses and roads for the poor in a Latin-American village, besides living, talking and exchanging ideas with people of other lands, is an educational experience they will never forget. Such first-hand knowledge is indispensable for the active social awareness our students need today.

But the International House is only one instance. Such organizations as The National Newman Federation, The Lay Extension Group, AID, PAVLA, The Peace Corps, etc. can provide spaces for many more workers at home and abroad. Catechism work and volunteer works in poor neighborhoods can provide contact with the underprivileged for those who cannot leave their own home invironment during the actual academic year. Even placement of students in meaningful summer work can be helpful. Cities provide many chances for work with the poor in summer recreation and camp work. Our sodalities offer a convenient structure for all such efforts.

Another facet of the problem is the question of racial justice. Poverty thrives on bigotry and lack of culture. We should strongly support integration and improved education for Negroes and Puerto Ricans, and encourage our students to do the same. We should point out to them the real opportunities that psychologists, economists, etc. have to attack poverty. We ourselves must give witness to our concern in our teaching, preaching, and other ministries. There seems no reason why every Jesuit institution, school or parish or retreat house, should not be a flourishing center of interracial activity. The college student of today, whether Catholic or not, is involved in a real search for values. If we do not demand all he has to give, we will find that he will settle into the complacency typical of many educated Catholics today. We must make a real effort to avoid this;

otherwise we are not fulfilling the demands of our Jesuit vocation, as described for us by Father General Janssens in his stirring letter of 1949, "On the Social Apostolate."

In his letter on the social apostolate Very Rev. Father General provides an excellent summary of what Jesuit training should do for our students' social awareness.

> ". . . our students should take up the practice, according to their age, of visiting the homes of the poor, the workshops and mines of laborers, and their centers; let them not only hear the words of their teacher exhorting them, but let them see with their own eyes and touch with their own hands the proof of how truthfully he speaks to them. The Society will certainly achieve a work of no small merit in the eyes of God if from her colleges young men, freed of that pagan mentality which adores riches, go forth steeped in that charity which seeks above all the good of others and is ready to work with the Church in bettering the temporal and spiritual conditions of the greatest possible numbers of human beings."

II. Liturgical Renewal

It cannot but be significant that, in the designs of Divine Providence, the first schema to be discussed and the first constitution to be promulgated by Vatican Council II is that "On the Sacred Liturgy." The liturgy is central in the current renewal of the Church.

It could almost be said that the liturgy touches everything going on in the Church today. Dogmatic research, biblical studies, renewal of parish life, Christocentric piety, emphasis on the sacraments as the source of strength for daily Christian living, union among Christians, union among men of different races, missionary adaptation—all these things can either flow from or culminate in the liturgy, the well-ordered and meaningful public worship of God in union with Christ, His Son and our high priest. The possibilities of the liturgy for fostering the ecumenical dialogue with our separated brethren have been admirably discussed by Father C. J. McNaspy in *America* ("Liturgy: Barrier or Bond?," *America*, February 29th, 1964, pp. 278-280).

1. Jesuits and the Liturgy

It need hardly be said that Jesuits should be leaders in this field. Some Jesuits certainly are—men of the heroic stature of Gerald

Ellard and Josef Jungmann spring immediately to mind. But there is no reason why *all* Jesuits shouldn't be liturgical leaders, at least to the extent of giving a sympathetic understanding to the changes undertaken since the epic break-throughs of Pius XII (the revised communion fast, the new Holy Saturday liturgy) and being able to conduct liturgical services well and explain them to others, both of the clergy and the laity. As a start, it would be valuable to be familiar with the three most important documents on the matter for us:

1. Pope Pius' last official publication, the Instruction on "Sacred Music and the Sacred Liturgy" of September 3rd, 1958;
2. The consequent instruction and ordinance of our Very Reverend Father General Janssens on "The Training of Ours in the Sacred Liturgy" of December 25th, 1959;
3. The "Constitution on the Liturgy" of the Second Vatican Council, promulgated December 4th, 1963.

To complement these documents the regular reading of *Worship* magazine, (Collegeville, Minnesota) is an indispensable, but altogether pleasant and rewarding tool. Among Catholic periodicals devoted to fostering a live, dignified and appealing popular worship of God, *Worship* ranks second to none in the world.

2. Concrete Suggestions

There seems further to be no reason why every Jesuit institution, be it school, parish, retreat house or residence, should not be a living center of liturgical renewal, radiating its influence outwards to other Catholic schools and parishes, or, to use another metaphor, every Jesuit institution has the opportunity of being a real "hot-bed" of the revitalized, liturgy, i.e., a *seminarium* or seed-bed of healthy, vigorous liturgical practices. Certain practical things every Jesuit house or institution could do in the liturgical apostolate would be these:

1. Have its own liturgical functions performed well, with fullest possible participation and understanding;
2. Conduct lectures or courses or demonstrations for interested parish priests of the area;

3. Give such talks, or courses to their own students or parishoners or retreatants;
4. Offer such lectures to interested Protestant ministers;
5. Train the young to participate as commentators, prayer leaders, etc.;
6. Encourage singing at liturgical functions and have a competent choir.

Interest and ingenuity will suggest many other concrete means of implementing the Church's liturgical revival. Many of these things are already going on in our houses of the American provinces. Such efforts are to be thoroughly commended, especially since they have often, up to now, met with scepticism, condescension or even opposition. Now that such negative attitudes are at best anachronistic, our liturgical leadership should grow. In fact, it will have to grow, if we are not to be surpassed by the many others of both clergy and laity who are today fervently dedicating their talents to this field so important for the Church and so dear to the heart of our most recent Popes.

III. The Ecumenical Movement

"Ecumenism," "dialogue," "separated brethren" have within the short space of the last five years become standard terms in the Christian vocabulary. Ever since Pope John XXIII on January 25th, 1959 issued his ringing call to the world wide Church to convene at at Ecumenical Council, the eyes of all Christians have been turned towards unity, that wispy ideal that has eluded Christianity for a thousand years.

Day by day we realize more and more deeply that Protestants are not just "heretics," but "separated brethren," that the lines of communication must be opened and kept open by "dialogue," not clogged up by diatribe, that "ecumenism" is not just a starry-eyed attempt to ignore real differences or water down doctrine, that it has nothing to do with relativism or religious indifferentism, but is a movement inspired by the Holy Spirit, the breathing of the Spirit in our times. Since Pope John, the Catholic Church is living in the "ecumenical age."

1. The Jesuit Role in Ecumenism

These new terms could become mere slogans, however, and the whole ecumenical movement could conceivably degenerate into a mere fad, unless it be given truly solid foundations. Much prayer, study, research, clear thinking, dedicated work and sober enthusiasm are called for. The good ecumenist must be a well informed and devoted Christian, a man of firm conviction and of gentleness, accustomed to acting *firmiter et suaviter*, a man of zeal and prudence, a man of prayer and action, a man formed to be *in actione contemplativus*. Is not this where the Society comes in? Are not Jesuits called upon by their whole training and mode of life to be *insignes* in the ecumenical movement?

There seems a further reason, based on history, why the Society has a special role to play in ecumenism. In God's Providence it was the Society which supplied the main thrust in the gigantic task of the Catholic Counter-reformation (as one history professor once put it, the best book you can read on the Counter-reformation is the life of Peter Canisius). With Vatican Council II, some have said that the age of the Counter-reformation is over—does this mean that the Society's work is over, that we no longer have a dynamic historical role to play in the Church? *Absit*! Far from it! No one can doubt that the whole epoch of the Reformation-Counter-reformation has now entered a new phase. But is not this precisely the phase of the historic synthesis of the Catholic truths secured through the Counter-reformation with the valid, though admittedly often one-sided, insights of the Reformation? And who should be more capable of constructing the foundations of this synthesis than the members of the Society of Jesus, which was born in the time of the Reformation, and thus, as it were, congenitally understands the problems thereof? Indeed, the Jesuits of the Counter-reformation succeeded in their day in effecting just such a synthesis, by combining a vigorous devotion to the person of Christ, a fully Christocentric piety (which was certainly one of the main concerns of the Reformers) with an unquestioned and total loyalty to the Holy See (which was one of the points of Catholic doctrine the Reformers most vehemently attacked).

As a matter of fact, Jesuits *are* playing a special role in the ecumenical movement. Cardinal Bea, as head of the Secretariat for Promoting Christian Unity, and Father Karl Rahner, long a participant in the high-level *Una Sancta* theological discussions held annually in Germany and now one of the most respected *periti* of Vatican Council II, are two examples. In our own country, the recent untimely death of Father Gustav Weigel underscored most dramatically the unprecedented esteem he enjoyed in the eyes of those of other faiths, plus the contribution he was able to make towards unity by his open attitude and true Christian charity.

2. Practical Suggestions

What can be done in a practical way to further even more the cause of ecumenism in the works of the American Jesuits? Our schools, parishes and retreat houses seem to offer precious opportunities in this line. The following are some of the possibilities:

1. Have ecumenical discussions with Orthodox, Protestant or Jewish clergymen, under auspices of a student Sodality, parish men's club or other organizations;

2. Build up an ecumenical section in parish, school, or retreat house library;

3. Invite non-Catholic clergymen as visitors, lecturers, etc.;

4. Conduct reciprocal "open-house" days, with Catholics visiting the Protestant church, school, etc. one week, and having the Protestants return the visit the following week;

5. Hold retreats for Protestant clergymen, as has been done at Mount Saviour near Elmira, at the Passionist retreat house in North Palm Beach, Florida;

6. Have ecumenical study groups work together privately and publicly, studying the Bible, or the history of the Reformation (cf. the book by Joseph Lortz, *How the Reformation Came*, New York: Herder and Herder, 1964) or the ecumenical council Vatican II;

7. Accept invitations to speak to Protestant groups *on anything* (openness and willingness to answer any and all questions with

honesty, humility, and sincerity seem to be the best ecumenical tools available);

8. Have common prayer services on certain special occasions, such as Thanksgiving, Christmas (this has worked out well in Holland);

9. Sing good hymns in Catholic worship, even if "they're Protestant:" (which might mean, they're written by Johann Sebastian Bach);

10. Encourage interest in and study of Orthodox and Protestant Churches among students, parishoners and retreatants;

11. Co-operate with non-Catholic religious groups in common social enterprises, such as fighting smutty literature, offensive movies and TV, helping the poor of the neighborhood, providing leadership and playing facilities for youth, forming committees to welcome new people in the neighborhood especially if they are Negroes or Puerto Ricans, working towards fair housing, education and employment policies, social and racial justice;

12. Above all, think and speak charitably about the separated brethren in class, sermons, lectures, retreats and private conversation, making St. Paul's word our motto: "*Facientes veritatem in caritate.*"

It may surprise us to hear the Holy Office, which has had a very bad press lately, speaking out so beautifully and wisely on the question of ecumenism as far back as 1949. An Instruction "Ecclesia catholica," dated December 20th, 1949, which may or may not reflect the attitudes of the then Father Bea, S.J., admonishes us of the importance of working for Christian unity:

> "Reunion belongs to the formost tasks and duties of the Church. . . . This highly significant effort toward the reunion of all Christians in the one true faith and in the one true Church must become more and more one of the most important aspects of the total care of souls and one of the chef concerns of the urgent prayers of the faithful to God. . . . All, especially priests and members of religious orders, should be encouraged and exhorted to advance and fructify these efforts through prayer and sacrifice."

The Art of Being a Christian

An Essay In Search of
The Meaning of Religious Life

Ralph A. Leitner, S.J.

INTRODUCTORY REMARKS

The pages which follow cannot pretend to offer a summary of Christian spirituality, but rather a few insights into the meaning of religious life, and they are written in the hope that they will stimulate a greater awareness of the complexity and beauty of that way of life.

There is, of course, a danger in striving to emphasize a human understanding of what is possessed in faith, and it is the possibility of forgetting about the essential importance of the gift of faith itself. A human "explanation," for instance, of the life of religious vows could easily degenerate into the description of purely natural ideals. But description which would present God's role in religious vocation as something insignificant could itself be significant only as a distortion.

It must be stated at the outset, therefore, that what is written here cannot be interpreted in a way which would have no essential reference to the grace of God, or to the sacraments through which that grace is normally conferred. If Christ is not really present in the Eucharist, all that shall be said in the following pages must be absurd. For the human "art of Christianity" about to be outlined is not dependent merely upon a human conviction of the greatness of man, or even upon full belief in the human moral perfection of Christ. It is solely for those who believe that Christ is God, that our whole world is sanctified in and through Him alone, that outward signs are the ordinary means by which grace comes to us, and that the ideal form of human society is to be achieved as the Mystical Body of Christ.

Another statement which must be made now is this: although reference to the religious life as such will be predominant in all that follows, there is implied no denial of the fact that Christian perfection cannot be measured solely against the standards of "professional" poverty, chastity and obedience. Our great and holy laymen stand as sufficient proof of that. And true charity will be the mark of Christian perfection, *par excellence*, as long as Jesus Christ continues to be known as the Incarnation of all that is good and true. On the other hand, what is said of religious life pertains quite often, and often quite fully to the living out of the more general form of the Christian vocation.

Christ's presence in our world is, and was, a presence for all men, *important* for all men. His Incarnation is to achieve its full realization through all men. Those whose profession it is to bear witness to that presence, therefore, are not members of an exclusive rank. If it is true that they are especially blessed, and somewhat *élite*, that fact ought to be more conducive to the genuine humility which waits upon grave responsibility than to any form of pride. May God grant to all His religious priests, brothers and sisters the grace to know the joy of that humility.

A Note Concerning Finitude

I

The age in which we live is truly a happy one for Christians. Our libraries and book-stores are being flooded with testimonials to the real significance of the Incarnation. Men are conscious—perhaps more than ever before—of Christ's love of *what they are*, and that they enjoy a dignity from which God Himself did not feel the need to recoil. Christ, at last, is known as a human being, more by what He did than by what He "could have done," more by the fact that He loved than by the speculation that He did not have to love at all. He is clearly one of us, clearly, too, the Revelation of something good. Who, we might ask, could fail to see in Jesus Christ a disclosure of the meaning of history, or in the approach to Him a full-becoming realization of human perfection? (And we might ask these questions without any reference at all to the grace which enabled us to do so.) The Incarnate Word, we might say, has given a meaningful sense to final causality; He is the virtual reality of each man, of all men, and of Time itself. The idea of God's love has been embodied for us, and we know that love now as an existential fact.

In so speaking, we would be speaking truly—if perhaps inadequately. God entered time, and the world gained a dimension of infinity. Matter became important because Christ added to it the perspective of His divine Personality, and because in coming He taught us the meaning of a sacramental universe. Since the Incarnation, nothing could be cast off as irrelevant to the establishment of the Kingdom of God simply because of its materiality. For God became material and spiritual man; in Him the actions of time and the acts of eternity were identified. In Him the moral perfection of man was fully revealed, once for all time, and every step in the evolution of that perfection was sanctified. The fulness of man *was* God. And this is the glory of every man and of God.

But we have arrived at a point of great misunderstanding. For while it is true that in Christ, the point of intersection of eternity with history, man was God, it does not follow that the fulness of every man requires that he *be* God in existential unity. Man's per-

fection and beatitude is to be achieved in finite possession of God through knowledge and love, not in the infinite possession implied by identification. And the saintly man is the man who wants God to be God, to be Other than himself and the object of his love. Human and divine nature within the identity of a single Person was achieved only once, and it is man's task to interiorize that combination intentionally—not existentially—insofar as he has the power to do so.

PERHAPS THAT KIND of distinction lies at the heart of the answer that must be made to a fairly common confusion of human achievement and the presence of divinity in history. Perhaps, indeed, Christ has somehow become a *tool* of history. Through Him men could come to realize not only that human nature was good in itself and in its potential, but that it was actually possessed of a perfectibility beyond all reckoning. But human nature *is* not divine, any more than the human nature of Christ was His divine nature. And so, while it is ideal for us and within our power to direct the course of history toward Christ, the fulness of humanity, our ultimate purpose must consciously be the possession of Christ as God. The achievement of Christ's total presence in the world must be viewed as preliminary to the divine act by which we are to be swept into the infinite. It is, in a word, our job to become as fully as possible like the human Christ, so that the full Christ may share His divine Person with us. We approach from the side of time—our only approach —and God meets us at the point which joins time with eternity.

With that in mind, it is surely right for us to realize the human perfection, indeed the cosmic perfection for which we are truly responsible. But it is not befitting Christian men of the twentieth century to revert to a kind of space-age Renaissance, or second-bounce Enlightenment, as if true perfection had never been revealed to us once for all. It is more a tribute to our intelligence that we remember the fact that infinite perfectibility implies a proportional imperfection, and that the acts of God, the call of God, and the direct Revelation of God—and these alone—are of an entirely different order and character than all perfectible reality. If human "fulfillment" is the effect of contact with perfection, then surely it can flow from the imperfectible acts of God as well as from any kind

of perfection acquired through even the holiest and best efforts of man.

One such contact with the direct action of God in our world is the "call" which He gives to those who are thereby enabled to choose to lead the life of religious vows. In that call and its concomitant choice lies the genuine experience of fulfillment, an experience had as often as the choice is reiterated. The whole existence of a man or woman thus called to religious life is commited to the work of full response, to the understanding and interiorization of the fact of revelation already possessed in existential encounter. Success or failure as a human being remains, for the religious as for all men, a matter of responding to or turning away from the perfection chosen as the guiding principle of his life.

The choice of religious life, of course, is a response that simply could not be made unless God first called. For we can only strive toward what we know to exist, and our personal knowledge of God as One Who loves us is fully dependent upon His own free choice of Self-revelation. Furthermore, the call and the choice and the personal relationship which comes about as a result of both is something unique in every case. It is, therefore, just as difficult to apply adequate concepts to the description of any two religious lives as it is to compare religious with laymen. This much is certain, however: all who have been called by God to lead the religious life have been set apart by Him to glorify Him in a special way.

YET EVEN IF RELIGIOUS MEN and women are "set apart" by God, they are nonetheless only men and women. Priests and brothers and nuns may love to remember that man does not live by bread alone, but they do well to remember that bread can help them. They too, after all, are essentially and inescapably historical beings, and their personal perfection simply cannot be divorced from participation in the perfection of the things of time and history. Besides, when God calls man, and makes His will known to man, He is always offering to man the opportunity to *be something*, or to *do something*. And since God does not ask the impossible, His call is always to fuller manhood. In a certain sense, really, the religious differs from other Christians only in the manner of his commitment.

It would seem that we can aptly describe the man of vows as a

"professional Christian," as a man who has chosen, through stringent self-imposed obligation to lead a life of Evangelical Counsel, to center his whole life around a respectable and respected "specialty." He is a man who has chosen to bear witness to the *importance* of something—and in his life that something is the Incarnation. Called first to recognize that importance for himself, the religious has vowed all that he is and all that he has to the task of embodying it in his person for other men. To do that, he must try to become for men a living symbol, a being-for-Christ directly suggestive of transfinite importance of Christ for all ages. That this specialty of the religious is respectable can be demonstrated only to a man of faith; that it is respected by other men is something readily inferred from a picture of any of the world's beautiful monastic sites.

But it would seem that we have just skimmed over a very real problem. Somehow or other, almost every treatment of religious life has touched upon the idea that the man (or woman) of vows is a being-for-Christ in the world. But that has been done with little or no reference to the fact that the person in question is a *human* being-for-Christ, with drives toward human, and not merely transcendent, fulfillment. Indeed, a man cannot be a being-for-Christ unless he is first a human being-for-the-world-in-Christ. This is what must be meant if the religious is really to bear witness to the importance of Christ *for the world.* God became man so that men could know His love, and the religious must become a full man so that other men may accept his witness. Psychologically, intellectually, and in every possible way, the religious must be "all there" for his fellow men. He must act in accordance with the facts of his own human nature, namely, that he is sharing with men not a higher than human experience, but rather a higher experience of all things human by reason of his perspective of the transcendent importance of Christ. If vows would make him so idealistic as to keep him from that kind of witness, then he ought not to pronounce them!

The vows, of course, need not result in any kind of dehumanization at all. (That is a danger which exists mainly for those men and women who do not think that the vows *could* do such a thing!) They are real roads of fulfillment, the imitation of what was chosen by the fullest of all human beings, Christ Our Lord. It would be a

serious mistake, therefore, to say that, by the vows, our basic areas of fulfillment are being "lifted" out of our lives, and even more cunningly dangerous to say that they are being "replaced" by anything or anyone. The vows are a way of human life; they are Christ's way. But *poverty, chastity and obedience are not Christ.*

There must be a way, it would seem, to show how the vows of religion perfect a human being, *as* a human being, even though their acceptance must be solidly grounded in an act of faith. There must be a way, that is, to show why Christ chose the kind of life that He chose, and how that life made Him more meaningful for men. We in the religious life have chosen freely to imitate Christ's life of poverty, chastity and obedience, but is it not likely that our imitation can be complete only if we respect, after *in*spection, the *intrinsic goodness* of that human way of life just as Christ Himself must have done? On the assumption that it *is* likely, the rest of this essay will depend.

II

MAN IS CREATED to know, love and serve his Creator, and thus to glorify God and be happy with Him for all eternity. So says the catechism, and so says every man who believes in a life after death. While it is true that the statement as it stands could not be made meaningfully without God's revelation of its content, however, it does not necessarily follow that a similar formulation of human reality could not be hit upon quite naturally. *The* idea of All Good and All Truth does not necessarily exclude *any other* idea of all good and all truth; and it is, in fact, through the latter that we are enabled to come to understanding of the former. Likewise, it is through the experience of knowing and loving the persons with whom we live that we learn the meaning of knowing and loving God. The fulfillment of man is always and everywhere the complete development of his faculties of intellect and will, and development is a function of time rather than of eternity. God may hasten that process, but He does not suspend it, and mysticism is less a miracle than Transubstantiation.

Man is created to be a man, a being who comes from God and finds his way—in time—back to God. More importantly, man is cre-

ated simply *to be*. His very existence is what counts more than anything else about him, and other things take on their importance insofar as they are seen to be perfective of the existence of man. Human life, in fact, is most significantly a striving *to be* more fully; it is the ongoing creative actualization of the value of existence. It is the drive of creativity which strives to bring all things into existence with itself.

In using the word "creativity," it is wise to mention the fact that, like all words which we can apply both to God and man, it is to be understood analogically. Man does not make something out of absolutely nothing in the way God does. On the other hand, creation and creativity imply in both cases the idea of conferring existence through an act of love. And in this sense men create even God. Basically, however, it should suffice to remember that in speaking of human "creation" we are talking about the way in which men confer a *new mode* of existence upon already existing reality. If a new word would be more desirable from the viewpoint of theologians, then let those theologians come up with one for us.

CREATION IMPLIES LOVE, and love implies value, and value implies knowledge of some kind. And to speak accurately of knowledge and love means to remain within the context of persons. Yet it is significant that we speak of "loving" a musical composition, a poem, or even a very fine dinner. For what we are actually saying is that we love its existence—an existence, we will reflect, which stands as a witness to creative human love. If we act with a fair degree of normality and propriety, therefore, there is little likelihood of our smothering instruments, words and food with affection; that kind of expression goes, if anywhere, to a composer, a poet or a chef. And if we really knew what we meant in saying that we love—or want to love—all that God has created, He, and not His works, could expect our complete surrender. Such is the surrender of religious life: God the Creator is loved above all His works, for all His works, *professionally*.

But suppose now that a man should say that he "loved" Beethoven, and never listened to any of the Master's music. Suppose, that is, that what his statement rests upon is some momentary contact with the spirit of the composer's work, and that the contact—ade-

quately convincing in itself—were never renewed through repeated attention. Somehow, it would seem, he would tend to forget the meaning of his statement. Surely he could not claim to love the great composer professionally.

On the other hand, is it not reasonable to suppose that a man's love for so great an artist could direct the entire course of his active life? Could not a man, giving up every recognized measure of financial and intellectual success, still feel that he is going in the direction of human fulfillment? Do we not in fact hear of men who even choose celibacy in order to achieve that kind of human fulfillment? The question here is not whether such a man is making a *right choice*; for the sake of analogy it is enough for him to *think* that he is right. God alone, of course, is worthy to receive the complete surrender of a man's life, but the fact of the matter is that there are goals in human life which evoke response similar to that which God alone deserves.

In view of those statements, it would seem reasonable to draw a comparison between the man who would give up all for the glory of an art with the man who would give up all for God. For the musician—most likely we are dealing with a man who, if he wasn't a musician to start out with, has become one in view of his specialty —is in fact a kind of religious. If it is true that, in his life, there is no God but only a god, that fact fulfills rather than destroying the analogy. For such a man has become a living symbol of the importance of a composer, creator of what he has come to love above all else (as far as he knows). And such a man would surely want the composer to be heard and known and loved as he hears and knows and loves him. This religious of the musical world would want all men to see all things through the perspective of Beethoven.

The analogy should be clear, and clearly an analogy. For in presenting a partial view of human creation alongside the fulness of Christ's Incarnation, it has suggested nothing more than the law of all analogy, and therefore the law of all man's knowledge concerning his relationship with God. By reason of that law alone can we say in the same sentence that God exists and we exist. And it is only through analogy that we can get to the meaning of commitment, vocation and response.

Assuming that the word commitment has meaning for us, then, let us go on to apply to religious life some of the concepts which are naturally tied up with commitment. Let us mention first of all that love shows itself in deeds rather than in words; that the words pronounced in a religious vow formula cannot be excepted from this rule; that professional Christians, like all professionals, must attend to the works of the Creator Whom they are striving to glorify. Let us try, furthermore, to see how a life of poverty, chastity and obedience could understandably be tied up with the notion of commitment itself, in the hope of realizing that such a life is *most understandable* as the sacrifice involved in the *most reasonable* of all commitments—a life dedicated to God. For, while it is true that, in so trying to understand, we will reach the area of mystery sooner or later, there is a good chance that what is learned in the meantime could save a vocation or two.

Toward A Greater Understanding

POVERTY

In many areas of contemporary society, a man is defined by what he has. A millionaire, for instance, is more a millionaire than anything else. And an extensive property owner is known better through the measure of acreage than of character. The fact must be faced: possession may not be everything in this world, but it surely does count for something.

On the other hand, definition of a man by what he has is a rather high-ranking insult to human dignity. A man, after all, *is* something first and foremost; what he *has* is meaningful only because it may attest to the qualities of thrift, diligence, prudence and sobriety which have enabled him to win whatever success—financial or otherwise—he enjoys. If those qualities in their turn point up to a sense of responsibility, they have merely completed the circuit and brought us back to what a man is.

Yet it might be asked if there is anyone who would be willing to demonstrate how the poverty of Bethlehem made Jesus Christ less a man than he could have been under more affluent circumstances. If

there is, perhaps he would be kind enough to point out also how the twelve-year-old Who simply amazed the Temple Doctors of the Law could have been more impressive had he emerged not from Nazareth, but from the home of Israel's wealthiest citizen. For with that as a start it should be easy to instill an utter disdain for the fact that "the Son of Man had no place to lay His head." And that done, the failure of Christ to use that head would have been thoroughly exposed, and the life of poverty which He led would have been shown, at its best, as an unfortunate misunderstanding of God's design for the fulfillment and perfection of every man through a developed sense of responsibility.

The fact of the matter, of course, is that such "demonstration" simply cannot be made. Christ was quite clearly a man of high character and intelligence, and what He had or did not have in the way of personal possessions becomes noticeable only when we reflect upon how little that really mattered in His case. It is simply a fact that the poverty which Christ practised manages to escape our thinking about Him most of the time. Important always is what He *was*, not what He had or did not have.

ON THE OTHER HAND, the poverty of Christ can be extremely significant for our deeper reflection. For the choice of *being* over *having* is irrevocably tied up with an absence of all insignificant definition. A man is a man, and if he is *not* a mllionaire, he is saved from one more mark which might keep him from being known first and foremost as a man. Still, that is not quite a fair statement of the case. Often, it is true, the choice of *having* something valuable is really a choice of one's own fuller being. It is a choice involving growth in responsible living. Yet the man who *is* only, and who *has* nothing by reason of a vow, learns perhaps the greatest responsibility of all. For he has taken it upon himself to grow as a man through the care of someone else's possession, of the creature which he is and cannot have because he belongs to God. As a human being he may refuse to respond to faith in God's supreme ownership of himself and of all that is, but the fact remains that he is given the chance to learn responsibility not despite but because of his vow of poverty.

Let us turn once again to an example used already, to the "professional" lover of Beethoven, and see in his life that same choice of

being over *having*. For surely we can find it there. It could not be supposed, for example, that a man who has vowed all his efforts to the cause of the composer's glorification would rest content in achieving that goal only within the confines of his own home town. More likely than not, he would desire ever to be "on the move," "living out of a suitcase," if need be. Chances are, too, that he would have little or no interest in owning a very elaborate home, or even car. For that kind of *interest*, even if he actually did have such possessions, could only tie him down, could only *con*fine him as it helps to *de*fine him. And if our musician is worth his salt, most of what accrues to those who have money should strike him as relatively unimportant.

It is interesting to reflect, too, on the fact of how few professional musicians retire after they have made their first fortune, and also on how many there are who virtually do not know where their next meal is coming from. Poverty may well affect them, it is true, but wealth could never by itself make them happy. The musician—like the poet and painter—has a vocation to be what he is, a call to protect and foster the spirit of musical creation. Poor, he is still responsible and responding.

Not every musician is a composer, it is true, and in calling him an artist we cannot mean precisely the same thing as we do in calling Beethoven or Brahms an artist. Yet the title does suit the noncomposing musician in a real sense. For if he does not add anything of himself and his own experience to his reproduction of the works of the masters, if he does not create at all through interpretation, then he is not worthy of the title of musician. One must do more than hit the right notes on a keyboard to be called a pianist. He has somehow to make what is written his own if the spirit behind the written score is to have the life it was intended to have. And it is in that sense mainly that later we shall speak of the religious as artist. His vocation, too, is to learn how to discover how the spirit of God's creation may be fostered and protected through his own artistic use of it. He, too, must make what God has created "his own."

THE VOW OF RELIGIOUS POVERTY, of which we have been speaking, could not offer a way of personal fulfillment if it included within its meaning a privation of that kind of nonmaterial possession

by which a man makes things "his own" through knowledge and love. And, as a matter of fact, it has no such meaning. Its concern is strictly with material definition, not with the kind of possession which is the very mark of a spiritual man. Poverty means that we do not take it upon ourselves to destroy in any way the things which belong to God; it does not mean that we should call nothing our own. And poverty requires only that, in our choice of being over having, we only strive to possess those things which, with dignity, we can become. We cannot have absolutely the creature that we are, but we can improve what we are. And in this double responsibility, a religious, as much as any man, finds ample opportunity to grow to maturity; he must care for the possession of God, and he must do everything possible to realize the power which is his to become all things through knowledge and love.

If what has been said so far has somehow implied that all the traditional ideas concerning religious poverty are sheer nonsense, then a serious mistake has been made in the writing. For it would be something like the mistake of speaking about love without realizing the necessity of sacrifice. All that has been attempted has been a shedding of light on *why* the things of this world can be seen as harmful for men who would *be* men; *why* definition as a "man of the world" implies a negation of true manhood. *That* material goods can have such negative effects has been the legitimate and accurate doctrine of spiritual men for centuries.

"Blessed are the poor in spirit, for theirs is the kingdom of Heaven." They *do* have something!

CHASTITY

Perhaps it is good to begin our treatment of the second vow by emphasizing a point which was somewhat underplayed in the section on poverty, namely, the fact that the life of the religious vows is possible only when founded on faith in God, and lived with the aid of God's grace. For while nature is fundamentally important for the action of grace, the fulfillment of man's natural drives is only part of the picture of true perfection.

With that much said, and keeping it in mind throughout these pages, let us see if we cannot find in chastity, too, a basic choice of

being over *having*, of possession of all things through knowledge and love over definition by material situation and ownership.

If, however, what we say here amounts to a claim that the married state could possibly be equated with possession or with purely material situation, we would surely betray the *naiveté* which many people instinctively associate with professional celibacy. Certainly, therefore, that is *not* what we have in mind. For the married man is following the vocation approved and encouraged by God for him, a vocation which requires its own special graces. He finds in his wife the way to full manhood, and in that manhood a way to the possession of God. More easily than does a religious, the married man learns what it means really to love. He learns what it means to live for another. In a word, he finds out the value of sacrifice—or else!

There is no call, therefore, for a religious to pat himself on the back merely because he is celibate. He must learn, as well as the married man, the meaning of love, and of the sacrifice which makes love possible. Unless he does that, he will be a human failure, and the nature on which God's grace is asked to build will be of a very shallow sort. The question is not *whether* a religious should find out humanly what a man in love is asked to do; it is rather *how* he may find it out. That is the question at issue here, one which we shall try to handle through a rather lengthy approach.

GOD IS THE ABSOLUTE SUPERLATIVE of every pure perfection. Yet as men, we know only comparative degrees and superlatives which are at least relative to our knowledge. Our understanding, therefore, is always finite, and that includes our knowledge of God. We call Him "the best imaginable," and "the most knowable" of all reality, and so He is without our ever really knowing what we have said. It is exactly the same if we use the terms "ALL Good" and "all Truth." We simply do not have concepts adequate to those expressions. Our salvation, of course, is in knowing our own limitations, and the road of analogy leads far.

Using terms insofar as we can understand them, then, and remembering that in saying "all Good" we are implying and not defining God, let us say that "all Good" is *proportioned* to a man's capacity to love inasmuch as his possession of God must always remain finite. For even the *direct* Revelation of God to man cannot escape

this law; and every time God makes Himself known to us He enters history and finitude, repeating the miracle of Incarnation. In this sense, Christ is always and everywhere what we mean by God; His human love is always the most that we can know of God's love.

Something like that exists to a lesser degree on a less exalted level. For is it not true that men speak unhesitatingly about "everything" and "everyone" in the world, about all goodness and truth and love? Yet a single man in a single lifetime really cannot then know what he is talking about; he simply cannot reach all of that in direct knowledge and love. What he offers is no more than belief in the existence of what is implied by his ideas. His conclusions are often valid, certainly, but that does not free them from the limitation of being merely human.

Humanly speaking, then, everything known and loved is a step in the direction of possessing all that is true and all that is good—insofar as good and true are humanly knowable. And the more intense the knowledge and love, the bigger the step taken. If, as in marriage, the knowledge and love is of such an intensity that all objects of mind and will come to be related to the spouse known and loved, then it would seem that as large a step as man—on a natural basis—*could* take has in fact been taken. The married man has, through his marriage, agreed to *channel* his entire quest for the good and the true. And that is a sacrifice demanding not less than everything.

THERE IS STILL A WAY of organizing our love, however, which is other than the way of unifying intensity. Extensiveness, too, within the bounds of a man's possible experience can give "wholeness" to his knowledge and love. Surely the *number* of manifestations of a man's love is not to be offered as a substitute for love more genuinely though less frequently expressed. The famous story of Don Juan attests eloquently to that! Yet the number can count for something, and something important. Quality is, in fact, a quantity, and quantity is a quality. The idea of "how much" can be applied with equal accuracy to both, and both point to greatness and completeness.

Quality, of course, represents the more important side of human love, and even its apparent absence is the absence of love itself. The religious vow of chastity, therefore, cannot be understood as

love of any human kind if it is explained in terms of a choice of quantity (extensiveness) *over* quality (intensity). Yet that does not mean that it cannot be considered a conscious choice of quality *with* quantity, a refusal to *lessen* quantity in the way demanded by an emphasized finite channel of love. Chastity, as a human choice, is the choice of freedom from just such a demand; by it a man is freed from definition by what he *has* or *has* chosen, and is only what he *is*.

Needless to say, a married man who does not remember his status while dealing with women other than his wife is in for some rather interesting questioning. His trouble begins when he begins to be too much the "universal man." On the other side, the religious gets himself into a bit of a fix if he finds himself becoming too "particular" in his relationships with other people. His love has been qualified by a promise not only to love God above all things, but also to love as much of God's creation as he possibly can. As a professional, he must try to experience both sides of completeness in his love of God. This is surely a goal which he will find it just about impossible to achieve alone, but which is just as surely worth a try. God has the most remarkable ability of coming through with graces when we need them. And faith in that indefectible presence of God is what enables a man actually to make the attempt. Moreover, although the act of faith itself is not rationally explainable, it *does* nonetheless give sufficient *reason* to the acts which follow upon it. In this respect it is analogous to the insight of our musician friend into the transfinite importance of the composer.

In the natural order of things, of course, there would be something quite definitely wrong with marriage which could not find room for close, outside friendship. There would also be something wrong with a religious who thought that he could not love anyone but God deeply and personally, without grave offense to the Divine Majesty. Such a religious either has not read or has not understood the New Testament. Furthermore, the ideal of being "all things to all men" is hardly achieved by being half a person for that half of the world which represents the possibility of marriage. Chastity is not an ascetical program in the direction of becoming "un-sexed;" it is much more positive than that. Its acts become "better than their

opposites" not by reason of what is lacking in them, but rather because they represent a direct and professional commitment to nothing less than all of God's creatures. Chastity is a matter of "purity of heart," of oneness of intention much more than of purity of body. We must not forget that it is required of the married man too. The strongly recommended guarding of all the senses, as it is found in rules and writings for religious, is nothing more than a suggestion of how to achieve professional excellence.

Naturally, the professional Christian will find very little solace in all our theoretical gymnastics unless he has ever before his mind the glorification of God through imitation and love of His Son, Our Lord Jesus Christ. He can be committed to all things only because he believes that God is in all things. His motto can emphasize a quantitative "more" only because the Christ of his personal encounter is inexhaustible. And it is especially by reason of that personal presence in each loved object or person that his dedication to quantity need not remain a cold, unfeeling enterprise. Everything that the religious loves in this world is part of his love of the Incarnate Word of God, Who is present always as the Spirit of all creation, and Who is the example *par excellence* of human love and human lovability.

CHRIST'S OWN HISTORICAL HUMAN LOVE, moreover, was the love of a real person. It was good, holy, unlimited and undefined. It was the fulfillment of natural drives and faculties. And although it was transcendent of human generations, Christ's love was a man's love for men, and should remain so through those who wish to represent Him. If it had room for favorites, it did not have room for distraction from its "oneness" of intention. If it came most tangibly to one historical era rather than to others, it was merely submitting thereby to the laws of intelligibility which govern all finite minds. To reject all human love, on any grounds at all, would be to attempt "outdoing" the Incarnate Word; it would succeed only in distorting, however, for no form of lovelessness can be good.

One further point calls for mention, and it is the fact that religious life has been traditionally and popularly referred to as "marriage to the Incarnate Word." The religious does not take a spouse, it seems to say, because he already has one in Christ. But somehow

or other, that seems something like talking about "going steady with an ideal." When it is expressed, it so often shows so little awareness of the fact that marriage is essentially a space and time affair, seeking transcendence through genuine human friendship. The prime analogate is on the human side this time, and to speak of "marriage" to the transcendent Person of Christ without reference to the essential requirement of finding Him always in and through the world is, it seems, to misunderstand the idea of the comparison. Christian chastity is a supernatural virtue, but it could not be a virtue at all if it could not be accompanied by natural human expression and acts. And dodging our condition as men is not the same as surpassing it.

That does not mean to say, however, that the comparison is poor. It means only that many things should be kept in mind if it is to be employed.

And let our love for each and every manifestation of Christ be such that only the direct call of God could enable us to move on to what we have yet to know and love about Him. For it is in such a call that the vow of obedience will find its truest meaning.

OBEDIENCE

Obedience is a virtue required, in some degree at least, of every man. And it does not matter in the least whether or not he feels any personal respect for legitimately constituted authority; it remains a simple fact of life that the man who wants to be anything at all in this world must conform to some established norms.

Chosen obedience, however, is quite another question, and a more difficult one to account for. It is the free choice of limited freedom, dependent upon something which must be as valuable as freedom itself. In fact, it must also hold forth the paradoxical promise of freedom increased by its very limitation. Finally, it must be related to the very center of a man's being, a center which transcends the impulse to *have* things one's own way.

In most lives, chosen obedience can reign only with reference to other aspects of conduct. It is the force which directs poverty—when it is required—and chastity. It is free submission to the law which dictates moral action—sometimes only to what we call the

"Natural" law. And it is in the freedom which is experienced as a result of moral conduct that the man who has chosen obedience learns the value of being what is best for him, even at the sacrifice of having everything as nicely as he would like it. That men in fact do make this choice is a proof for the existence of God.

But to *love* obedience is the occupation of saints and of the "professionally" obedient. They are the men and women who show not so much a *submission* to the order of things as a *desire* to have things the way God has established them. They want God to be God, directing even their love of Him, and drawing them constantly toward Himself over whatever paths He might happen to choose.

There is more to the vow of obedience than imitation of Christ Our Lord. For it would seem that our submission to the will of God the Father through the instrumentality of superiors could never really be perfectly modeled after Christ's obedience at all. We *must* have faith in the matter, and Christ *could not* have faith; He knew that what He was obeying was the Will of Omniscience, and we simply cannot know that. Yet, with God's help, the vow can be pronounced. Let us try to see now how it fits into the scheme already presented with reference to poverty and chastity.

If, in speaking of the vows of poverty and chastity, the idea has somehow been communicated that real love and real—though not legal and material—possession of real persons and things must be involved in religious growth, and if it has become at all clear that the "professional" practice of those virtues must embrace consciousness of universality, it should likewise have become apparent that something more than simple acts of poverty and chastity is involved in both these vows. What is proposed now is that the vow of obedience is itself the element which enables the man who is committed to the world in Christ to "move on" to those parts of God's creation which still await his attention. The professional lover of Beethoven may be expected to feel satisfied spending his entire life listening to the *Ninth Symphony*, but he knows that he simply must get involved in more. Going on to more of the master's music would be his version of obedience to his professional commitment, and to the transfinite spirit which inspired that commitment. Likewise, if the religious has not misinterpreted poverty and chastity, if he realizes

that they oblige him to love and possess all of God's creatures in the fullest possible way, then obedience becomes the indispensable path of detachment. It serves as the invitation from God to find more of Himself through more of His creation. It serves, finally, as the needed reminder of the kind of completeness—the side of quantity, in chastity; of becoming all that he possesses, in poverty—which professional men have chosen not to neglect.

We believe, most assuredly, that our religious superiors have received their authority from God, and in that fact lies our reason for obeying them. Furthermore, in view of their participation in God's authority over us, it is not of essential importance that our superiors be intelligent or otherwise gifted. In that fact lies a much needed protection. But to stop at the mere mention of these ideas is perhaps to risk missing half the beauty of the vow of obedience. Obedience, after all, is not a search for security—either intellectual or moral. And security in itself is not the same as personal fulfillment.

Yet it does remain true that any call to move forward in knowledge and love is a call to know and love more of God, and is, in that sense, good. It is perfectly reasonable to suppose, too, that whatever I am called to do *could* be the very thing in which God wants to reveal Himself to me at the time of the given command; only faith, of course, enables me to say that it actually *is* so. It is reasonable to believe, finally, that every command of every superior *could* be reduced to Our Lord's own loving suggestion: "Come and see;" but again, faith alone will enable me to realize that it is He Who speaks. The religious superior represents the will of God for me through my faith, *not* in him, but in the unfailing presence of God everywhere. He cannot take the place of God. He can only be the voice by which God reminds me that I have chosen to love him "professionally."

TO SAY THAT THE superior's intelligence or other gifts are not *essentially* important in the long-run accomplishment of God's Will, however, is not the same as saying that his intelligence can serve as neither a hindrance nor a help. For it may happen that, either through misunderstanding or even a blind spot, a superior will sometimes frustrate subjects' more intelligent insights into what is humanly good. Such a situation is indeed unfortunate both for su-

perior and for subject. For, in closing his eyes to what he might easily see as quite acceptable, the superior is guilty of genuine negligence. As for the subject, he is involved in a real dilemma. If he needs the advice of those who say "fight all the way," he gains none or very little of the satisfaction which accures to obedience *qua* obedience. On the other hand, if he does not represent opinions which he sincerely believes to be correct, after prayer, of course, then he, too, is guilty of negligence. What may be necessary for him, therefore, can hardly be compared with what he has chosen as an ideal, but it is necessary none the less. All in all, his most fruitful recourse will be the habit of praying that God may grant to religious superiors the light to act intelligently; this is a truly spiritual activity, whereas the preparation of arguments is quite secular.

While it is certainly true that God's Wisdom is not the wisdom of men, and that God often uses the weak and humble to confound the strong and proud, the kind of superior we have just been talking about almost invariably lives, at least partly, in the imagination of the dissatisfied. If such exist, however, we can at least say with certainty that they are the exception. It is perfectly reasonable to suppose, on the other hand, that the more ordinary case, the superior who is humanly unimposing and respectful of the opinions of others, will but rarely present the same problem in any serious way. If he is in need of intellectual help, he usually *will* be helped. And if there is presented to him the extreme opposition of charity to immediate obedience, there is a very good chance that he will always do all that he can to destroy that opposition. We can ask no more from human beings.

The religious subject, for his part, whether he be young or experienced, should foster an attitude of *wanting* what the superior commands to make sense to him. He can start by giving to his superior what is known as the benefit of the doubt. He should remind himself often that *his* insights, too, are finite; that what he knows beyond question to be right could actually be quite wrong; and that as a professionally committed man he can be helped a great deal by reminders of the fact that his choice is not fully explainable in human terms.

Jesus Christ was not merely the representative of God; He actu-

ally *is* God. Yet He was sent into a world of men who would eventually surpass Him in so many types of knowledge, who would be able to communicate their less important messages to so many more men, and who, in some cases, could actually come to feel that they were "too big" for Him. He arrived in history thousands of years before the yet-to-be-achieved high mark of human artistic and scientific accomplishment, and yet He came at least partly in the hope of impressing all men—humanly. In view of that, God the Father could certainly strike some of us as being a "strange superior." Indeed He is, and indeed He is God.

III

In summary, let us say that once a man has chosen to be professionally poor and professionally chaste—in a way more dependent upon love than upon law—he encounters what is, practically speaking, a dialectical necessity of choosing to be professionally obedient. The three vows are in this sense all facets of a single act of commitment. And it is through obedience especially that commitment becomes strengthened with the force of law governing what has been chosen through love. The obedience, freely chosen and of a professional kind, has no proper material object of its own, as in the case of poverty and chastity. It is rather the essential logic of the vow itself. Obedience is a kind of commitment to commitment itself, of faith *in* faith itself, akin to the virtue of hope.

Finally, the act of commitment which embraces poverty, chastity and obedience is a complete surrender of self to the Infinite God through the historical transcendence of Jesus Christ. And this will be the subject of the third part of our essay. In it we will try to realize how the religious life can be called an "art of Christianity," shot through with symbolism and love. As in all love, there is in the commitment through vows a necessary element of sacrifice; the self must give of itself if it is to become all that it can be—if it is to become fully itself. But there is also love's reward. For there is a third reality created to bind Christ with the man or woman who has chosen to love Him professionally, and it is to be realized, not in the birth of one or two or ten children, but in the new birth of all things loved and known in the Holy Spirit.

It is in cooperation with those who love Him that Christ is able to extend Himself to every generation. In fact, the importance of humanity itself lies in this: that with men and through men and in men Christ gives glory to the Father, in union with His own direct love of the Father, unto all ages.

Verging Toward the Infinite Through Symbol

A way of life cannot replace the moments of prayerful contemplation which feed a man's soul. It can at best create an atmosphere for that contemplation, by turning all that is in a man toward his transcendent principle of light and life. This is especially true, perhaps, of the life of an artistic man. The Beethoven whom he loves, for example, could not be loved at all if there were never moments of pure coincidence, if there were never the experience of music heard so deeply that it is no longer heard, but only known to be there in the center of one's existence. And in the life of a religious, the God Who is loved above all else could not be loved at all were it not for the moments of silence in which He is best heard, and the moments of darkness which His light alone can penetrate.

Prayer is the oxygen of religious growth. It is the atmosphere within which a man seeks nourishment in the transcendence which he is ever striving to achieve through his activity. It can be an invitation to the inflow of light upon a day's work, fully felt at the first raising of the window shades and present until night veils all in sleep. Or it can be a conversation about everything, engaged in permanently with the God Who created it all. Whatever we choose as its description, moreover, prayer is the essence of all holy activity, and what we shall speak of in the next few pages cannot in any way take its place. It will attempt only to describe one of the possible forms which a prayerful life can take.

I CHRIST IN THE WORLD

Something has been said already of the fact that all of our finite knowledge of God is somehow a knowledge of Christ. And this must be true since Christ is not only *a* revelation, but rather *the* Revelation of God to man. This does not mean of course that our knowledge of God can ever be equated with familiar acquaintance with

the historical Jesus Christ, nor does it necessarily imply belief that He is God. It means only that Christ is the fulness of man's possible knowledge of God, whether He be known by anticipation or as historical fact.

For the sake of explanation, we shall, in the pages to follow, be making a distinction between two aspects of a single indivisible reality. Insofar as the Incarnate Second Person of the Blessed Trinity is known to us as a human being—in the way that our friends are known to us in our ordinary dealing with them—we shall refer to Him as "Jesus" (the historical Jesus); insofar as He is God, really existing in our world as the principle of its development and as the Eucharistic source of Christian life, we shall refer to Him as Christ (The Lord). *Jesus*, accordingly, will represent and become a perspective only of the human ideal of life inasmuch as it is *sensibly observable*, whereas *Christ* will represent the more extensive human and divine reality whose existence for us depends in no way upon our direct knowledge of Him or of history. *Jesus* will be the "idea" or the proposition of perfect human life; *Christ* will be its fulfillment.

With that much said, let us begin to use our presuppositions and state that *Jesus Christ* is a non-repeatable fact of history, an existential reality only of the past. For that is true at least to the extent that human time and human evolution are irreversible. Only in Infinity can that law of time be irrelevant. It is quite another thing, however, to assert that the proposition, *par excellence*, of perfect human life can no longer be *suggested*, or even to assert the impossibility of symbolizing the union of that proposition with the concrete reality Who was and is Christ. It is the possibility of such a suggestion, in fact, and of such symbolism that we have made our concern in the remaining part of our essay.

* * * * * * *

Christ, the Incarnate Word of God and Redeemer of all mankind, entered our world of time and space some two thousand years ago. For thirty-three of those years He was known to contemporaries as Jesus, and at the end of His human life left with some of those con-

temporaries only the memory of His horrible death. Perhaps there were men of Jesus' day who never saw His name written anywhere but on a small sign attached to His Cross: "Jesus Nazarenus, Rex Judaeorum." And for those men the figure on that Cross was probably little more than a man among men.

There were still others, however, who witnessed that same death and who yet knew that *something* about the Man on the Cross could never die. Jesus, as they called Him, represented a very special kind of ideal. These men, of whom we are talking now, were not conscious believers in Jesus' Divinity; they were the first members of a school which would lead to Ernest Renan. We live with their successors today, and it is largely through their past and present efforts that the man Jesus has become an ideal immortalized for all time. Through these men, Jesus has become important; He has become a perspective of goodness itself, transcending the strength of time's march forward and the weakness of human memories. So great was this transcendence of Jesus, that it was early mistaken for Infinity itself, and the mistake once made has never lost its appeal. Today, in fact, *Jesus*, and not *Christ*, is the major object of devotion for many men. Yet in their confusion these men have given us something great. May God grant us the grace of helping them to find what they have left behind.

A third class, including within itself at least some of the members of the other two, are those whom we rightly call Christians. This class includes all men whose lives are ruled, either consciously or unconsciously, by the fact that Christ is God. These are the men who believe—or are being prepared to believe—that Christ is the true meaning of all reality, that He is drawing all of history toward a full realization of His Incarnation. In this class, of course, belong also the professional Christians.

While it is true that *Jesus* (in the exclusive sense in which we are using the Holy Name) is with us today only as an ideal, it is nonetheless true that the Christ Who lives for us both in the Holy Eucharist and as the guiding principle of the world's fulfillment *is* the very same Christ Who healed the sick and preached His Gospel two thousand years ago. In the Eucharist He is found fully present, Body and Blood, Soul and Divinity; in history He is present as the

personalized truth of the patterns of process. As men receive His Body and Blood, and as they continue their constant work of interiorizing, or personalizing, the world in which they live, Christ's full presence comes increasingly closer to full realization. The end of the process will be a Mystical Body of Christ which is conscious of itself.

Christ is the transcendent sphere which unites all conscious Christians. And in Him *all* human beings find their ultimate fulfillment, since He is the Incarnate perfection of what they are as men. Yet we must be careful not to fall into a kind of Pantheism which would result from errors similar to those outlined earlier in this essay. No man *is* Christ, even though he be perfected. On the other hand, all Christians are members of Christ, instances and nuances of his inexhaustible greatness, and suggestive of Him through their virtuous actions and attitudes. The professional Christian finds his *whole life's work* in that attempt to suggest the real presence of Christ in the world. His "art" consists in an attempt to represent Christ's presence by making himself a symbol of it.

II SYMBOLISM AND RELIGIOUS LIFE

While it is certainly true that symbolic activity is not the mark of professional artists only, the references which we are about to make to Symbolism will be concerned with that practice mainly insofar as it is used as an artistic medium. For, having suggested already that the religious vocation is, in some respects at least, an artistic vocation, we wish now to deal with the religious as artist. The fact that every man participates to a greater or lesser extent in the activity of symbolism is really nothing of a hindrance at all; in fact, it will help us to avoid any impression of exclusiveness in what we describe as a professional Christian mode of spirituality.

Symbolism as an artistic practice is the attempt to *suggest*, rather than describe, what a poet, or painter, or musician wishes to communicate. It is the ordering of words or notes, of lines or colors in a way which is intended to lead us beyond what is accessible to our individual senses, and toward what cannot be described or defined adequately. All art, it is true, tends to be symbolic in that sense, but Symbolism as a school takes an additional step, by rejecting as un-

desirable all surface attributes which would distract from the work of suggestion because of their own beauty or clever appeal. Thus, to use an instance, the fidelity of a portrait to what is sensibly observable about its subject is abandoned wherever it would distract from the suggestion of what can only be intuited.

The true subjects of Symbolist art are not scenes, or faces, or the kind of music which is made to tell a story. The Symbolist deals rather with states of soul, with duration, harmony and unity. His task is to arrange the things about him in the hope of suggesting the level at which he is one with them, the level at which there is no longer any of the differentiation through which we are enabled to learn *what* things are, but know only *that* they are. At that level, love and hate are one because both are only intensity; sound and light are one because both are only tone or harmony or clash. At that level, too, Christians are one because all are but nuances of the life which is Christ.

The "specialty" of the "professional Christian" is the transfinite importance of Christ for men; his art consists in the symbolic suggestion of that importance. Chief among the symbols which he employs is his own person and life. For it is through the image which he fashions in himself that he becomes a living preamble to the intuition of the real presence of Christ Himself.

The Symbolic art of the professional Christian has, moreover, a double aspect, a twofold perspective. This is true since the symbol which he makes of himself must suggest not Christ only, but Jesus Christ. Through active and observable humility, patience and charity he attempts to lead his fellow men toward an intuition of the attitudes of the historical Jesus; through the real commitment implied in his vows, he tries to suggest the fuller implications of the Person of Christ. The life of poverty, chastity and obedience which he is leading cries out loudly that Christ is still trying to make His presence felt in the world of men. And whatever personal attractiveness the religious has as a virtuous man makes an appeal to living remembrance of the man Jesus. Finally, insofar as the religious grows as a symbol of either of those perspectives of the Incarnate Word, and insofar as his own individuality passes from the side of distraction (by reason of what it *is*) to the side of nuance (by reason of

what it *suggests*), the twofold reality implied in Jesus Christ tends to become the indistinguishable unity of a single proper name. The fully suggested Jesus is necessarily Christ; the fully suggested Christ is necessarily—though not exclusively—Jesus.

There is still another side to the picture, however, and perhaps it is the most beautiful of all. Christ, as we have said repeatedly, is present not only as the principle of true human evolution, but He is also fully and really present in the Sacrament of Holy Eucharist. Every Christian who receives this sacrament has Christ in him, of course, and the presence is not reliant in any way at all upon the fact of professional religious commitment.

Yet it would seem possible to say that the man who has made of himself and his life a symbol of the transcendent importance of Jesus Christ is in a peculiarly good position to appreciate fully the presence of Christ eucharistically received. For the symbol sharpened by the "art" of Christianity is validated in communion with its whole reason for being. At the same time, The Christ of the Holy Eucharist finds, through the *symbolized* Jesus Christ, a way to begin the miracle of historical and personal re-appearance in the world of men.

Let us conclude now by saying that the religious life is, at its best, a tending toward consciousness of the Mystical Body of Christ. It is a preamble to the miracle which Christ has promised to effect through His return to our world. It is the passage through which Christ's choice to perfect all men in and through Himself advances from the implicit to the explicit, even in the absence of His own human voice. It is, finally, the conscious hope expressed in the statement: "I live now, not I, but Christ lives in me."

THREE LETTERS OF THE LATE FATHER GENERAL

To All Major Superiors

On Poverty

REVEREND FATHER IN CHRIST: PAX CHRISTI!

By far the greater proportion of our religious come from the more developed countries. The increasing prosperity of these regions is a perpetual threat to the faithful observance of our poverty. Comforts and conveniences are becoming daily more abundant and are rendering more difficult that austerity, and that restraint in the use of temporal things, without which our profession of poverty will seem to the faithful to be unsupported by the evidence of facts.

During the Ecumenical Council there are heard not a few complaints from Bishops about the scandal given by the practice of "poverty" as it seems to be understood by certain religious of both sexes. The apostolic purpose of religious life, which consists above all else in preaching the fullness of evangelical perfection by living it, preaching namely by example more than by word, no longer shines out so splendidly in our work.

Saint Ignatius loved real poverty—poverty even to the extent of going out every day to beg, of undertaking journeys without any money, of refusing remuneration for our ministries—and he loved it truly and from his heart for love of Christ our Lord who "though rich, became poor for our sakes,"[1] who taught "if you wish to be perfect, go, sell what you have . . . and come follow Me."[2] This love of Christ our Lord is, and always will be, the foundation of every variety of religious poverty. But if the poverty we offer to our Lord is not in some way effectual, where is our love? Is it in words, or in deeds?

This essential motive can be supplemented by others also, suggested by the natural fitness of things, or by sincere Charity.

In many Provinces we are constantly begging funds for the "Arca Seminarii," to support the education of our younger men. Yet at the same time, in some of these Provinces, we are living exceedingly well, and we spend considerable sums of money on things which even a slight amount of mortification would easily forgo. Let us not flatter ourselves. Do we not thus abuse the liberality of our benefactors, especially those who are poor? They actually do not live as comfortably as we do!

Throughout the world, so much better known today than formerly, there is being waged a "crusade" against hunger and destitution. The Church herself is urging this on us. How many people, often whole nations, are suffering from want, and from the diseases and premature death which are caused by want! In order to help them, the faithful are imposing on themselves considerable sacrifices, especially during Advent and Lent, such as giving up shows, tobacco, liquor, trips, and many other comforts which they could legitimately enjoy but which they forgo so as to be able to come to the aid of their brothers in Christ in these less developed lands. Is it not only right that we ourselves generously give up many things, not only those that we have no right to anyway, but those also that are less becoming a sincere profession of poverty? In fact, among the indigent, as in parts of Latin America, in Asia, and Africa, there are many of our own brothers of this same Society. Since these are compelled to live very much as the destitute people among whom they labor, is it right that, while they suffer want, we abound?

Superiors are certainly to be praised for their charity when the aged, the ill, the weak, and those loaded down with hard work, are treated with liberality and are dealt with in such a way as to help them to bear the yoke of the Lord sweetly and cheerfully. At the same time, however, the Superior must never forget that it is the duty of his office to constrain his subjects with discreet austerity, so that the love of their own ease never destroy or weaken their zeal and courage in the service of God and of souls.[3] The Superior needs the light of the Holy Spirit in order to adhere

to the right path, and be neither too austere nor too easy going, to the detriment of souls and the genuine spirit of the religious vocation.

I know of course that conditions are different in different Provinces and that there are not lacking regions where life is austere. At the same time I am compelled by the evidence to confess that in some places, under pressure from the anxiety of daily work, the norms of the last General Congregation, norms that give the correct definition of "common life" in the Society[4] and the true measure of our poverty in food, clothing, habitation, and journeys, have been almost entirely passed over and forgotten, so that not one thing has been changed in our way of life toward a return to a more effectual poverty.

It is my desire that Major Superiors undertake a sincere examination of conscience concerning the several things in which real abuses, as I must confess, are committed these days. "Be ye doers of the word, and not hearers only"[5].

The 30th Congregation desired that even our food should be such as those families in each region who are "of moderate means" are wont to permit themselves. Yet I note in the Custom Books of not a few Provinces that feasts in the Refectory, even first class feasts, and for a variety of occasions, are becoming more numerous, so much so that there are places where they have grown to 25 and even 30 a year. If to these are added the second class feasts, it turns out that extraordinary dinners occur on the average of once a week. Of course I am not acquainted with the customs of all regions, but of the very many I do know there is no family of moderate means that can permit itself such abundance. In Rome, in the houses which are immediately under Father General, and also in the whole Italian Assistancy, we have reduced the number of first class feasts to six in the year, counting all.

True enough, in this matter some discretion is always left to the Superior; written customs cannot foresee everything. But discretion should not always incline toward greater abundance, adding one thing after another. Discretion must be sincere with regard to observance and moderate with regard to liberality.

I hear of many cases where Fathers who receive money while

engaged in the ministry, or by way of gifts, are in the habit of not turning it in to the Superior or Econome but of keeping it and not infrequently using it freely. Here, as is evident, we are dealing with the very matter of the vow of poverty. Let Superiors at stated intervals, for example when ordinary permissions are being renewed, and certainly during the visitation of the house, ask of everyone an account of whatever moneys he may be administering, no matter what the purpose of the money may be, and including moneys which may not belong to the Society but are being administered by Ours.[6] The unfortunate happenings which result from neglecting this precept are rightly imputed to Superiors, and the Society will be held to restitution for damages and other consequences.

The Church herself very strictly demands that in all religious institutes the common life be preserved, so that "whatever a monk acquires, he acquires for the monastery" and deposits in the common treasury, to be administered by the Econome and Superior and distributed according to the needs of each individual. This applies not only to money but to everything that has any monetary value. To my astonishment, I learn that in some places it has become customary—and sometimes even a right has been established!—for each individual to have and keep his own personal bicycle, motorcycle, automobile (*sic*!), photographic equipment, tape recorder, or similar modern invention.

Of course it is proper for Ours to make use of modern devices which really aid in the apostolate; otherwise, the greater good would suffer. But these must be allowed only for apostolic usefulness, not for pleasure or convenience. Furthermore, because of the nature of our poverty, these can be granted only to an office, not to a person. When one's office is changed, he must leave these things for his successor. When one is moved from a house, they must be left behind in the house to which they belong, even though he will come to administer a similar office in the new house. The new house will supply the things needed in the office. Typewriters also, as has been so often insisted on, belong to a house, or the Province, not to individuals.

I beg all Superiors to recall what is prescribed by the Church herself, and thereby by our Institute, about the preservation of

that common life in regard to temporal things which is of the very essence of every variety of religious life. These norms are clearly synopsized in No. 497 of the Epitome of the Institute. It should be noted especially that no Superior may legitimately grant permission for subjects to procure for themselves the necessities of life in any other way than through the providence of Superiors, therefore not from their families or friends or benefactors, even though the community's expenses would thus be diminished. If anything is freely offered by externs (for example, at the time of ordination to the priesthood) it must be accepted for common use. No exceptions must ever be granted which could give rise to two classes among Ours, namely the rich who can and do receive many gifts, and the poor who, either because of the poverty of their families or because of the kind of ministry they are assigned to, will in fact have nothing. In case of doubt in this matter it is better to show ourselves strict rather than lenient; for it is excessive kindness which gives rise to harmful differences among us.

I am truly astonished that when someone is considering a rather long journey, almost never is any thought given to the expenditures that will be required, either for the journey itself, or for the way in which the journey will be made. When the purpose is spiritual, and seriously so, not merely fictitiously, it is obvious that temporal considerations should yield to the spiritual. But even then it ought to be investigated whether it is necessary to summon someone from Europe to other parts of the world in order to undertake a ministry that could be done equally well by those who are already available in the place itself. Also the mode of travel ought to be evaluated: that which is more convenient and quicker ought not to be chosen merely because it is more convenient or quicker. Especially however do I ask Superiors not merely to curtail but to eliminate entirely those many journeys which, whatever the pretext that may be alleged, are now being undertaken for vacation, after the manner of people in the world—"tourism," as it is called. Large sums of money are used up in such things, to say nothing of the spiritual harm that easily results.

Sometimes our students who come from wealthy families, and this may happen also in countries that are poor, request Ours to

accompany them on vacation trips to distant lands. When this happens they must be seriously admonished by us of their "social" responsibility, understanding this in the wide sense. They must spend money only with the greatest moderation, so that the larger part of their money, so often spent lavishly on "tourism" (which is not always so beneficial to culture) be employed in helping the poor, either of their home land or in foreign countries. Would it not be scandalous for us Catholics and still more for religious, to fail to instruct the young people in the correct understanding of their duties in life as Christians? Am I not forced to see with my own eyes here in Rome many rich people from very poor countries spend as much money in one day on first class hotels and similar things as a working man earns for the support of his whole family by hard labor for two weeks or even a whole month? Will not our silence make us accomplices in such abuses, we who by our priestly office are bound to exhort "in season and out of season,"[7] or if, what is worse, we ourselves are guilty of similar things?

In general, let us return to a greater simplicity in the way we spend our vacations, if anywhere we may have departed from it. Both body and mind can be excellently refreshed without that extraordinary relaxation which indeed delights our contemporaries but which not infrequently so enervates our body and mind that, wonderful to relate, after vacation it is found necessary to rest up from vacation fatigue!

Sometimes Superiors are afraid that the austerity of our life may diminish alacrity for work and for the service of our Lord. But the opposite is true. As long as the austerity is discreet and prudent, as St. Ignatius intended, it wonderfully fosters the soul's alacrity and makes life in our communities much happier. Besides, it certainly helps to accomplish the serviue of God with greater peace of mind and with joy.

No one willingly listens to talk about austerity, mortification, and deprivation of conveniences. Yet we have embraced the religious life in order to tend toward evangelical perfection, which is something that goes far beyond the limits of the commandments imposed on all the faithful. Our vows are, before all else, a public profession that we have an efficacious desire of that perfection, and have set

out to acquire it. "Walk in the Spirit," says St. Paul, "and you will not fulfill the lusts of the flesh. For the flesh lusts against the spirit, and the spirit against the flesh . . . so that you do not do what you would."[8] What he commends to all the faithful, we, unless our profession be an empty word, must pursue more perfectly and therefore more effectively. To the faithful living at Corinth he wrote even more clearly: "Everyone in a contest abstains from all things—and they indeed to receive a perishable crown, but we an imperishable. I therefore so run as not without a purpose; I so fight as not beating the air; but I chastize my body and bring it into subjection, lest perhaps after preaching to others I myself should be rejected."[9]

I finished this letter on the feast of the Most Sacred Heart of Jesus. Spontaneously there occurred to me this phrase from the collect of the Mass of the feast: "grant, we pray, that we may worthily fulfill our duty of reparation by offering to It the homage of our love and devotion." This is a summary of our religious and apostolic life.

I commend myself to the Holy Sacrifices and prayers of all.

Your Reverence's servant in Christ

JOHN B. JANSSENS

General of the Society of Jesus

Rome, 21 June 1963

Notes

[1] 2 Cor VIII 9.
[2] Mat XIX 21.
[3] *Epit.* n. 208.
[4] *CG* XXX d. 46,2°; cf. *CG* XXVIII d. 25,4°; *Coll. Decr.* 407; 108.
[5] James I 22.
[6] Cf. *Instr. de adm. temp.*, n. 182.
[7] Cf. Tim IV 2.
[8] Gal V 16-17.
[9] 1 Cor IX 24-27.

To All Major Superiors

Instruction on Perseverance in Our Vocation

REVEREND FATHER IN CHRIST: PAX CHRISTI!

Not a few Provincials are seriously concerned about the apparently growing number of coadjutor Brothers, Scholastics, and even Priests who are leaving the Society.

Before we pass any judgment on the matter, we should consult statistics that cover a sufficient lapse of time to see whether the number leaving, compared with the total membership, is larger than before. This indeed is not always the fact.[1] It is a sign of health in a religious Order if those who are unfit, or who have made themselves unfit by their infidelity or negligence, leave it in good time. When petitions are brought to Rome, and their real causes disclosed, it very often, if not invariably, happens that we are forced to thank God that the Society is freed of members who were not able to finish building this tower of the Lord, according to His counsel.[2]

But what worries me most is the growing number of Priests, recently ordained, who either leave the Society, or especially, ask to renounce their priesthood itself, that is, to be reduced to the lay state. To this request there is often enough added the hopeless petition to be dispensed from the obligations of celibacy. In some Provinces, or regions, the instances are so multiplied that an examination of conscience seems required into the causes that may be present on our part.

1. First, and by far the most important is that we do everything in our power to encourage in our Novices, Scholastics, Brothers and Fathers a deep spirit of faith. The religious life takes its origin in faith, on faith it is founded, on faith it is nourished; it is because of faith that one perseveres in it, not only physically, but with one's whole soul. Masters of Novices and spiritual Fathers, not at all overlooking the natural gifts bestowed by the Creator on their spiritual sons, should draw their teaching and direction

principally from Holy Scripture—from which St. Ignatius drew the matter of the Exercises—then from Tradition which lives in the Magisterium of the Church. To faith is added, of course, the light of reason, which confirms and illustrates to a measure not a few points. But reason alone cannot at all explain and define the religious life. From this it appears how far from the truth they are wandering who wish to reform it according to the dictates of their own understanding or of contemporary "opinion."[3]

2. In accepting candidates for any grade in the Society, we should be severe rather than liberal, "exercising great control over our desire for candidates," even in this initial stage. It is better for the Church, for us, for the young men themselves, not to enter the novitiate if they are not previously thought to be truly fit.[4]

In particular as to the virtue of chastity, if before entrance (I say *before entrance*), they have not observed it for a notable time, which in modern times would probably be not less than a year, they should not be admitted until after they have allowed themselves a period of trial. If the vocation is "lost" during the time of this trial, we need not be disturbed. It was not a true vocation, such as our times demand. In this matter, some account must be taken of heredity. In particular, they who show a truly homosexual tendency should never be admitted.

Those who do not give real satisfaction in the novitiate, either with regard to interior virtues or other gifts, should be advised wthout delay or at least before the end of the novitiate to leave by their confessor, Master of Novices, or Superior. A case involving a positive doubt should never be admitted to vows, nor allowed to take vows "ad experimentum."[5]

The declaration which Novices are required to make to the effect that they think they have a true vocation should never be presented to them as a kind of "formality." They should consider it before God, for instance, during the retreat towards the end of the Novitiate, talk it over with the Master, write it out completely in their own hand, and fully understand the force of the oath which is added. The Master should firmly insist with them that the first vows are absolute on the part of those taking them, not conditioned, not as it were "ad experimentum." The one taking these vows consecrates himself by them forever to God's service, according

to the Institute which is approved by the Church. If they hesitate to take them absolutely, they should not take them, but return in peace to their homes.

In all Novitiates that strictness of discipline and austerity of life should be maintained that is necessary for a truly virile training. Wth the approval of the General, due allowance should be made, however, for the physical and mental strength of the young men. It will be the Master's duty, with the tact and patience that is required nowadays, to see to it that the Novices gradually come to understand that our vocation requires those who embrace it to conform themselves to its objective demands, which involve the sacrifice of not a few subjective desires on the part of each of them.[6]

3. After first vows, the young men remain in need of a special care, which will differ according to the stage of their development. They should not be dealt with as fully mature before they have actually attained to such maturity. Religious "personality," just as human "personality," unless it be formed gradually, and rather slowly, will remain weak, and will show the mere appearance of "personality" rather than its "reality."

Those who have just recently come from the Novitiate are evidently in need of special attention, a more severe discipline, more frequent recourse to the spiritual Father, a more careful vigilance on the part of the Rector of the house and his officials who are appointed for this purpose, namely, the Minister of Juniors, Philosophers, not to mention their spiritual Director. In fact, all the professors should join their forces, under the Rector's leadership, to a full and harmonious training of the Scholastics in the proper cultivation of learning, character, and intelligence.[7]

During regency, the Rector and Prefect of studies or of discipline should be mindful of the responsibility resting on them for the further training of the Scholastics. The Scholastics should not be completely sheltered from all difficulty, but neither should they be exposed to more serious difficulties without help.[8] The purpose should be to have them, as their regency draws to a close, arrive at a full and mature manliness, so that with regard to faithful observance, regularity in prayer, dedication in works of zeal, they can be left for the most part to themselves. As a result, they will

be able to profit fully from their theological training which will introduce them to the serious problems of these times.

4. As the time of theological training is almost the most important part of our training, I am giving it special insistence.

Theologians should not be treated as immature youths. If they are men of thirty, with ten of these years spent in religious training, and we have to look upon them as boys, what, I ask, is the effectiveness of our training? On the other hand, theologians are human beings, subject to human instability, not angels confirmed in good by the intuitive vision.

A paternal, indeed, and reasonable, but faithful religious discipline should be observed. They should rise at a given hour, pray, attend classes, give themselves to private study, observe silence.[9] As I consider the matter, I fear that this neglected discipline may be one of the main causes of the apostasy of ordained priests, of which I spoke at the beginning.

Sometimes our theologians feel the burden of faithful attendance at classes. It is the duty of the Rector to see that before all the Professors attend rightly to their duty. They should give themselves earnestly to the study of their science, keeping in touch with the more recent advances in it. They should prepare their classes carefully, without delaying on points that are superfluous or out of date. They should take account of the principles of sound pedagogy, so that their classes will be enjoyable to their students. They will be, if the classes are found to be really profitable. They should be willing, as far as this is possible, to discuss theology privately with their students and encourage those who come to them. They should see to it, with the advice of the Prefect of Studies, that each of their students, especially those who are endowed with greater talent, be encouraged and led to cultivate by private study some part of the sacred sciences particularly adapted to their talent and the apostolic needs of their time and region. Unless they learn during the time of their formal studies to devote themselves to such study, how few there will be who will acquire any real expertness by a further pursuit, after their course is completed, to open an approach for themselves and for many educated men who are defecting or have defected from the Church.

When Provincials hear of complaints regarding Scholastics, such as a lack of zeal in their studies, a yearning to roam outside the Scholasticate, even failures in discipline (for where men are not satisfied observance will flourish only with difficulty), they should inquire also how their Professors are performing their tasks. If they find some among them who seem really behind the times and not likely to improve, they should train younger men to succeed them as soon as possible. For the old is not the same as the solid and safe, any more than the new is the true and the salutary. "Test all, and hold to what is good."

Among the things which the Scholastics say they want, Superiors should distinguish those that seem reasonable, solid, fruitful, from the things that are more attractive than substantial, even though they seem to be of some immediate utility. The foundation of every serious pastoral activity is "exact and solid doctrine."[10] For this reason, whatever apostolic destiny they foresee for their subjects, the latter should be formed by the profound study of philosophy and theology given in the Church. Superiors should not allow classes in dogmatic, even speculative theology, to degenerate into pastoral classes for what is thought to be of immediate use.[11]

Nor should the Provincial forget, when there is question of preparing future Professors, what the Institute recommends concerning their virtue and the example of their religious life.[12] The example of Professors, especially those who are better known for their learning and talent, has a strong influence for good or bad.[13]

Competent spiritual direction, such as becomes mature men, will contribute much to the formation of men who, left to themselves later on, will be totally given to prayer, sincerely forgetful of self, open with Superiors and gladly obedient; men, led by the true spirit of charity, who will be an honor and an asset to the Church. The spiritual Father of the Theologians should, as far as possible, be a man well versed in the sacred sciences who enjoys an almost equal authority with the Professors.[14] It will be up to him to give an answer to many difficulties of modern times which also have a bearing on religious life. But if he cannot do this, he should humbly refer the Scholastics to their Professors. He should, moreover, never be satisfied with having given an answer which is not sincere and solid.

As the priesthood approaches, Superiors and spiritual Fathers should see that the Scholastics maturely consider the ministry and the obligations they are about to assume. "*Agnoscite quod agitis.*" If shortly after ordination they weary of the obligation they have undertaken, and long for the liberty of following their own bent, is not this a sign that they, in spite of their age, have conducted themselves quite as boys? Before they present themselves for Major Orders, a declaration is required of them—which they should write out entirely in their own hand lest it should ever appear to be an empty "formality,"—confirmed by oath, in which they affirm that they freely, without any coercion, ask to be ordained.[15] But how often I am forced to hear from those who fall away soon after the priesthood that they were not freely ordained, but were led on by a moral coercion. Who will believe that a man, in full maturity, has either perpetrated an atrocious perjury, or did not know what he was doing. There is, however, this difference between first vows and the priesthood; the former indeed are conditioned, as far as the Society is concerned; and, therefore, can be dissolved by dismissal, while the obligations of the latter, according to the mind and practice of the Church, are not dissolved except under conditions that make the dissolving almost more burdensome. For what must be the fate of the man reduced to the lay state while still under the obligation of celibacy?

Much less difficult, indeed, is the case of those Fathers who ask to be transferred to the diocesan clergy. Indeed, you know that I have already encouraged Instructors of the third probation to suggest to those who thought the religious life together with its demands on them to be more than they could bear, that they ask for secularization, that is, a transfer to the secular clergy, as long as they thought they would be good priests. For in the presence of God and of the Church, it is better for them to be faithful to the lighter obligations of secular priests than to live in religion without fidelity or fervor, to the scandal of their companions, as well as the faithful. Would it not have been better for those priests if they had earlier, say at least before beginning theology changed to the diocesan seminary? My predecessor, of pious memory, recommended that no one be sent to theology unless it was perfectly plain that he would be fit to be promoted at the proper time to

Orders in the Society. But no one in the Society may be promoted to Major Orders unless it is plain that he will be not only a good priest, but a good religious.[16]

Although he may be in other respects an "excellent man," as we say, he cannot be called a good religious, if to the other Christian virtues he does not add the spirit of humble obedience, of poverty, of ever greater self-denial, by which one tends to the perfection of evangelical charity. For, our vocation is not merely to virtue, but to holiness, according to the measure of God's grace given us. That invitation to the more perfect charity which is extended to all the faithful of Christ has been accepted by religious and undertaken in the presence of the Church by a public profession.

5. Finally, it is very important that our priests, fresh from the tertianship, should feel, especially on the part of local Superiors, that paternal but watchful vigilance by which they may be directed into the right paths of priestly fervor. Whatever they have to recommend them, they are still inexperienced with regard to certain ministries, especially those attached to residences, parishes and stations. Sometimes, because of this lack of experience they succumb to dangers.[17]

A number of times I have warned Superiors of the dangers to which they are exposed who are sent to live outside our houses to study in Universities, or to learn languages, and this the more so in lands different from their own. I am forced to recall the sad list of those priests who, because of these circumstances, apostatized from the priesthood and even from the faith. What are we to think if, as has happened and still continues to happen after so many warnings, they are allowed to live in houses not of the Society, merely to save expenses? What judgment, I ask, can we expect from God our Lord, if we hold that the souls of our subjects and their eternal salvation can be sold for a few dollars? Would it not have been better for these men never to have gone to the Universities?

6. If these recommendations are courageously kept, we shall not prevent, of course, all losses and all defections of priests. But we shall at least reduce their frequency, and shall have discharged our duty before God.

Your Reverence will make sure that all local Superiors, Masters

of Novices, spiritual Fathers, and others who have a special interest in the training our Ours be advised again of the norms laid down in this letter.

As long as we, on our part, do what we can, we shall be able with greater confidence to beg in our prayers that God grant to our sujects that most precious gift of perseverance in the religious life, by which the way is paved to perseverance in every good. It should be insisted on with our young men that without God's choice and abundant graces, they will hope in vain to persevere, no matter what their gifts and efforts may be.

I commend myself to your holy Sacrifices,

Your Reverence's servant in Christ,

JOHN B. JANSSENS

General of the Society of Jesus

Rome, May 7, 1964
Feast of the Ascension

Notes

[1] Cfr. AR XII 399.
[2] Cfr. Form. Instit. n. 4.
[3] Cfr. AR XIII 840-841.
[4] AR XII 125-126; XIV 230; XIV, 71.
[5] AR XII 126.
[6] AR XIV 79; 229.
[7] AR XIV 71.
[8] AR XII 126-127; XIII 334.
[9] AR XIV 336.
[10] Const. P. X n. 3 [814].
[11] Rat. Stud. n. 266, §2.
[12] Coll. decr. 97 §6, 1°.
[13] Rat. Stud. n. 72; 73, §1; 290.
[14] AR XIII 334.
[15] AAS XXIV (1932) pp. 74-81; Cfr. AR VII 13.
[16] AR XII 124; 127; XIII 714, 1.
[17] AR XIII 214, 11.

To the Whole Society

On the 150th Anniversary

Of the Restoration of the Society

REVEREND FATHERS AND DEAR BROTHERS IN CHRIST, P.C.

The 150th year since the restoration of the Society throughout the world calls for very special thanks to be given to God's goodness. Experts estimate that at the time of the promulgation of the Brief, *Sollicitudo Omnium Ecclesiarum*, our Order, which had already been restored in some places, numbered about 600 members. Fifty years later, in 1864, it had grown to about 8,000, and at the opening of the century, it had about 17,000 members. We are now almost 36,000, more numerous than we have ever been since the days of our first foundation. If we recall that the religious vocation is the exquisite work of divine grace in individual souls, we can to some extent conceive what great benevolence God's mercy has exercised, and exercises, today, towards us, fully unworthy and undeserving as we are.

No less are we moved to thankful wonder at the sight of the works for the good of souls that have arisen and flourished throughout these hundred and fifty years. Let each of us recall the beginnings and the history of his own province. What has taken place in one is not infrequently seen, and on a larger scale, in so many others. More than 90 are now counted throughout the world. The foreign missions of the Society will give us a better view. About the year 1848, under the guidance of that really great General, Father Roothaan, the Society, already established on a solid basis in Europe, once again began to work earnestly for the conversion of the pagan. Now, after the lapse of a century, our catalogues number more than 70 missions throughout the world. Of these 15 have had such a growth that they

have been erected into provinces and independent vice-provinces. Who can estimate the good done by our Seminaries, Universities, Colleges, Residences, and hundreds of stations erected in these missions? And if you add to these the books, periodicals, study centers and activities, you will be surprised at the "dynamism," as it is called, of the few who devote themselves to these works. On the missions we number only about 7,000, which certainly is not much; rather, not quite enough, if we consider that we number 36,000 throughout the world. It would not be too much if, as happens in some otherwise flourishing provinces, 30 to 35% were sent to the foreign missions.

If you recall that at the time of the restoration of the Society, there were hardly any of our Order outside Europe, and now reflect on North and South America, you will say with the Prophet: "Who hath begotten these?" (Is. 49:21) Who? if not He Who says by the mouth of the same Prophet: "Shall I that give generation to others be barren?" (Is. 66:9)

If we sincerely "reflect on ourselves," as St. Ignatius says in the Exercises, we will be forced to admit that because of our multiplied negligences, offenses, sins, we are unworthy of being used by Divine Omnipotence as instruments in such accomplishments, and that we should spare no pains to make ourselves better and less unworthy instruments of His heavenly grace.

St. Ignatius, in the Constitutions, exhorts us to this in words that are urgent and effective. For if we realize, what we are taught by faith, that the immediate Author of all good that leads to eternal salvation is our Creator Himself, what is left for us except to strive with all our strength to attain to those virtues "which join the instrument to God and make it ready to be rightly used by His divine hand?" (Const. P. X, n. 2 [813])

Three things especially will lead to this: a living faith, firm hope and effective charity.

On faith, indeed, our whole religious life, our entire apostolate is founded. If we seek God, led only by the light of our reason and individual understanding, not by the light of Revelation, and hope to win souls for Him, what shall we be but "sounding brass and a tinkling cymbal?" (Cf. I Cor. 13:1) In appearance we will be good men, capable of winning the support of others, but in order of be-

getting divine life in souls and cherishing it, we shall be unfit instruments. Indeed God can, if He so wishes, work wonders without us and our collaboration. But how much greater wonders, according to the ordinary law of His providence, would He have worked had He found us disposed by faith to serve Him for the good of souls?

Our faith, which is itself a gift of God, should be nourished especially by the continual reading, study and meditation of Holy Scripture, in the light of the Holy Spirit. And the Liturgy of the Church should be added as an interpreter of Scripture.

For the Liturgy makes extracts from Scripture for different seasons of the year and for different circumstances. It employs Scripture to express the meaning of our devotion, it turns it into various formulas of prayer. Things that are to be believed it makes almost sensible for our human nature, not only by words but by movements and actions. To these, often enough, song is added, which is made to move the soul more deeply than our consciousness goes. It thus deepens faith and makes it more vivid.

It is for this reason that the Society places so much importance on daily mental prayer. By mental prayer the Scripture and Liturgy are so penetrated that our minds, hearts, words, works are transformed and made to reflect the mind, heart, words and works of Christ our Lord Himself. For who will ever come to the point of having Christ shine forth in him, unless he lives intimately with Him, and has dealt with Him long and earnestly in prayer? The Gospels especially should be constantly in our hands and habitually in our thoughts. This is a practice of many devout men in the Society, and it is firmly founded on doctrine. Fidelity to our daily mental prayer, more than anything else, will nourish the life of faith and obtain light from the Holy Spirit, by which we shall be able (together with the serious study of theology, in the case of priests), to meet the difficulties of the day, and be a help and profit to modern man.

Faith, moreover, of itself begets that hope which illumines our lives with the "gospel," or the good news of salvation and of unending joy. Men of our time enjoy a higher stardard of living, and that extreme poverty which necessarily stands in the way of souls seeking spiritual goods is disappearing more and more. It is our duty to help them in this regard in ways in keeping with our vocation. The

spread of the social teaching of the Church is pertinent here, and we ought to promote it in various ways. But we should never forget that both ourselves and those to whom we preach should so pass through temporal possessions as not to lose those that are eternal. (Cf. Prayer for the Third Sunday after Pentecost).

If a lively hope brightens our life, "optimism," as it is called, will immensely increase our strength and the effectiveness of our ministry. If, on the other hand, as sometimes happens, we yield in advance, just as though there were no defence against the invasion of atheism and religious indifferentism, the evil spirit, as St Ignatius says in the *Rules for the Discernment of Spirits* (First Week, Rule 12 [325]), will surely defeat us and gradually bring us to surrender and lay down our arms. The life of hope which is nourished by prayer more than by anything else will, on the contrary, raise our spirits, make us superior to all obstacles and lead us to victory even in the apostolate.

Surely in this age there is no need for us to sing the praises of that charity which is rightly called the "bond of perfection." For as St. John the Apostle says, it is a summary of the Christian life. A merely human kindness, such as naturally springs up in any well-born soul, is indeed good and to be cultivated. But it must rise to something higher, to charity, namely, which is the love of God above all things and of the neighbor for the sake of God. Not only is our neighbor a partaker of the same human nature, and therefore in some way, truly a brother, but he is partaker of the divine nature as well through the adoption of sons and, therefore, a brother in Christ. If we love him in that way, not only do we lose nothing of that natural kindliness, but it is ennobled, strengthened, with the result that, after the example of our Savior and God, we are ready to give our lives for our brethren. Both in the life of our own communities, and in the whole of our apostolate, there should shine forth that charity by which men will be drawn to God through us.

There is no call to rehearse all the qualities of that charity, such as we meditate in the 13th chapter of the first Letter to the Corinthians, 4:7: "Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up . . . is not self-seeking . . . thinks no evil . . . bears with all things, believes all things, hopes all things, endures all things . . ." Our life would be a paradise on earth if charity

reigned in it. And how easily we should ascend to that unity of the Mystical Body of Christ, which we so readily extol, but do not always promote by our actions.

We should not allow the difficulties which the Church is now experiencing to disturb us. Does not the entire history of the Body of Christ abound in adversity? What period is there that does not seem to be full of calamities? When did the Church live in perfect peace? Our times demand a special effort, and in this it is like the past.

If we do not fail God by our neglect of the life of prayer, of mortification, of obedience and constant effort, God will not fail in that same kindliness which He has shown us up to now. The progress which the Society has made during these 150 years we can justly hope for in the future.

One might think that the Society and its choice of apostolic labor is out of date; that it should all be given up and something else undertaken; that the Ecumenical Council wishes us to prepare entirely new forms of the apostolate.

The observation might be permitted that not everything which every private individual desires is the desire of the Council. As is evident from its deliberations, the Council proposes especially that faith and the Christian life be more deeply understood; that a remedy be applied to the widespread ignorance of things pertaining to the good news of salvation; that the faithful be more fully introduced into the life of the Church, especially through the medium of the Liturgy.

The Society, in fact, by a traditional choice of ministries, turns in a very special way to those works which lead to a deeper knowledge and esteem of the Person and teaching of Christ our Lord. What is the purpose of our Universities and Colleges if not to have the Christian manner of thought penetrate the whole cultural and scientific life, and thus to form a group more sophisticated in religious matters, which in turn will lead others to a greater and better understanding of the deposit of revelation? What purpose do our scientific labors serve, if not to make the Church of Christ better known to learned men and esteemed by them, with the purpose of getting them, little by little, to abandon their atheism or agnosticism? Why are the Spiritual Exercises given to different classes of men, if not to root the faith more deeply in their hearts and give it fresh life?

What purpose do our more important periodicals serve, if not to fix more firmly and deeply in mind the Christian way of judging the men and events of our times, and obtain a wider diffusion of this Christian thought. If one makes more of the direct care of souls, let him remember our missionaries, especially those in pagan lands. In other parts of the world our priests carry on this work in parishes, even though in many areas there is no reason why we should be engaged in what others are already doing well.

Of course, it is to be desired that all these ministries of ours become more effective. But this will happen not by relinquishing those occupations, as some seem to wish, so that we may turn our hands to other things, but by a more vigorous effort in them, by greater selflessness, by more faithfully following out the norms which are handed down to us in our Institute, or recommended by the Church of today.

There are divisions of ministries. The Church wishes that the Benedictines undertake and carry out one thing, the Salesians another, and another the more recent secular Institutes. She has assigned a place to us, and it is her will that we labor strenuously, according to our Institute, at the task assigned us.

Just as in former centuries, so neither in this, will the Society fall short of her duty in adapting herself to the needs of souls. But, as the Holy See has often reminded us, the responsibility for adaptation belongs to competent Superiors, among whom the General Congregation occupies the first place. And it will provide after hearing the opinion of experts and many others.

Whatever it does, it will not change the laws which the King Himself has set up for the Kingdom of God. The Kingdom of God will not grow in a single day "to the measure of the fullness of the age of Christ." It does not come "with observation," not in the "sensational" and noisy manner in which Satan strives to bind the world to himself. The Kingdom of God is like a ferment, it is like a grain of mustard, it is like a seed cast into the earth. Like any living thing, it grows slowly, so that within the very short space of a man's life its progress is scarcely noticed. We must humbly acknowledge how little it is that each of us can offer.

Our prayers and sacrifices, offered to the most loving Heart of our Lord, will obtain from Him that abundance of heavenly graces for

further growth in spirit and apostolic effectiveness. Father Wernz, in his letter on the first centenary of the Restoration (December 25, 1913, *AR* 1913, 94 ff.), said that the blessing of the restored Society was to be attributed to the Sacred Heart of Jesus, and gave his reasons for saying so. In some few places the devotion to the Sacred Heart seems to be less accepted today. But we who, from the study of theology, know that it is especially solid, and pertains to the essence of Catholic faith, as Pius XII shows irrefutably in his Encyclical, *Haurietis Aquas* (which it would be good for each of Ours to read again and meditate), gladly accept the task imposed by our Lord Himself, of teaching and spreading this devotion. More than anything else it will keep us safe from the ever increasing inroads of materialism and naturalism. It is to be desired that, as happened after the Restoration of the Society, so now, Ours will continue to show themselves zealous promoters of this devotion to the love of God and our Incarnate Lord. May He Who never allows Himself to be outdone in generosity further bless His Society, and give its apostolate abundant fruit.

Our young men, who will be allowed another centenary of the restored Society to celebrate, will be able to give much more fervent thanks, as we hope, to the Author of all good. However that may be, if we are faithful to our vocation, we shall procure God's greater glory according to our measure.

I commend myself to the holy sacrifices and prayers of all.

Rome, July 31, 1964, Feast of St. Ignatius.

The servant of all in Christ,

JOHN B. JANSSENS

General of the Society of Jesus

1861: The 69th Regiment Occupies Georgetown College

A letter of a scholastic in Georgetown to a scholastic in Boston during the Civil War.

Georgetown College.
May 10, 1861. (Friday)

DEAR MR. SUMNER,

In view of the eventful times through which we are passing and which bring surprise and sorrow to our very doors, a word or two again from below the line may not be unacceptable. I am no politician, but I think we are on the verge of a very unholy war. Yielding to none in love for the Union—the *whole* Union, I strongly deprecate any attempt to coerce the free sons of the soils. "Souls know no conquerors," and any attempt to wring an unwilling submission from our Southern brethren will be one of those deeds which wither the soul of man and "make the Angels weep."

Everybody here is preparing for war, and troops are concentrating in Washington from all sides. Even we at the College have turned soldiers, rise at the reveillé and go to bed at the sound of the tattoo. The cause is this. Last Saturday at four o'clock, while engaged in class

and elsewhere, we were informed that the College was to be occupied at 7 o'clock by a portion of the N.Y. volunteers, and that all we people who occupied the small boys' side of the street would have to clear out, bag and baggage, to the opposite building (Old North). Then you should have seen the tearing up of desks, the pulling out of beds, bed clothes, chairs, etc. In about two hours, the entire building was emptied of everything, a job which at another time would have consumed two or three days' labor.

True to the hour, at 7 the baggage wagons of the 69th (Irish) Regiment drew up before the College; shortly after, the regiment itself with 1500 strong began to file through the gateway. Gracious heavens! I thought they would never stop pouring in. They fill, at present, the small boys' building, Mt. Rascal (alas), the large boys' study room, chapel, refectory and Fathers' parlor, which, by the way, is headquarters. They are quite domesticated now and give extremely little trouble, save a general soiling of the establishment. They enjoy themselves hugely with the small boys' gymnasium and alley. A sentinel guards the large boys' gymnasium from everybody except the students. The see-saw for a time was the principal object of attraction. They'd get some green one, coax him on to it, and while in the air give it a twitch and dump him off. The poor devil then would join in, very good naturedly, and victimize some other "bowld sojer boy." They cook for themselves, find their own provisions and mind their own business generally.

They are Catholics to a man. The night of their arrival, wearied and hungry as they were after their march from Annapolis and the dismal, rainy weather which preceded it, after arranging themselves on the large playground, they said their beads together, while every now and then Fr. Mooney, their chaplain, would cry out: "Keep time down there at the other end!" The Mass scene of last Sunday was very imposing. A small table under the small boys' shed was extemporized as an altar, and as the crowd of soldiers knelt around it, with the bright sun glowing brilliantly overhead, and the plaintive notes of the band hushing every other sound, it was truly affecting and reminded one of the good old warriors of La Vendée or the Irish brigade of France. Fr. Clark remarked that their devotion at Mass was quite a censure upon the tepidity and inattention of our boys.

Sentinels are stationed every twenty paces from the Observatory to the porter's lodge, and they do their duty faithfully. The famous Mr. Bendig could not get home the other night, because he would not give the countersign. Black Charley was also intercepted around the walks and sent back by a sentinel who told him: "You damn black nigger, if

it were not for you, we'd be in New York now; go home, you sk--k." Charlie vanished from the sight of that New Yorker. They are all big, stout, fine looking fellows prepared for the worst. The day-scholars have to procure passes from the Colonel.

We have a regimental drill at three, and company drill all day long. "Uncle Abe," accompanied by Mr. Seward, Cameron and others, drove up to the College on Wednesday and reviewed the troops. Yesterday Major McDowell, U.S.A., administered the oath of allegiance which was taken by all except twenty; those twenty, amid the groans and hisses of the whole multitude, and shouts of "Traitors!" from the soldiers, were stripped of their uniforms even to the caps and shoes, placed between a guard and marched out of the gates. Is this a free country? You should have seen the expulsion of some soldiers the other day; they had committed some offense, were detected, placed between the fife and drum and with the mob of soldiery clamoring at their heels were drummed out to the tune of the rogues' march.

A grand Union flag was hoisted on a fine flagstaff in the playground. As the colonel hoisted the flag the band played "The Star Spangled Banner," "Hail Columbia," "Yankee Doodle," "Garryowen"; and the soldiers cheered lustily the Stars and Stripes, Georgetown College, etc. The flag pole is one of the tallest trees of the "walks," cut down by the orders of the great Peedee (P. Duddy). Artists of the illustrated papers were up here yesterday taking sketches.

A very exciting scene took place last night. The regiment had just returned at 12 o'clock from Washington, whence they had gone to escort Thom. T. Meagher to the College Camp and, wearied after their march, were beginning to indulge in a sound sleep when at 1 o'clock the drums beat. "To arms! To arms' the enemy! the enemy!" was shouted from one room to another. Such a shouting of orders, girding on of swords, dragging on of overcoats, ramming of cartridges and making pell mell for companies A, B, C, etc., I may never behold again. In about six minutes from the first tap of the drum the Colonel was on his horse and a thousand men on double quick time towards the gate for Washington. The cause of the alarm was this: one of the sentinels (picket No. 10, they call him) described a large fire in Washington[1] which from its steadiness and brilliancy he took to be a signal fire; adding this to the beating of drums and firing of musketry which had been going on all night—on the Virginia side of the Potomac—he was led to think that an attack on the capital *was* in progress. When the Colonel reached

[1] The fire was probably that of the Willard Hotel.

Rock Creek he was informed of the true state of affairs and returned to the College, much to the disappointment of the boys (that's what they call each other) who were "bilin' over" for a fight.

Mr. Meagher commands the Zouaves corps of the Regiment. A company of artillery and lancers will be joined to us in a few days. About a dozen gentlemanly, dashing West Point cadets came up here to assist the captains in drilling their companies. But I must stop my war news here, or I will never be exhausted. Each day is pregnant with so many incidents that it would require a ream of paper to narrate all of them. The "pet lambs" of Colonel Ellsworth particularly amuse and harass the Washingtonians.

Large boys and small are now mixed together with all the prefects on duty. I occupy a room in the tower, and although it is not the best in the world, yet I console myself with this reflection, that English kings have lived there too. Philosophy class graduated some time ago, without any display, and have gone home. The fewness of the students lessens the labor of the teachers a great deal. I have no Latin or French, others no mathematics and French, and so on. There are at present in the College about sixty boys. Every establishment to which I go seems destined to be smashed up.

Some of our friends of the military are quite jovial fellows. Yesterday one of them had to leave ranks because he had but one shoe, and that was but a shoe in name. Someone asked him what had become of his shoes. He said he had sold it. "Well, then, how much will you take for the other shoe?" The reply: "I won't sell that; I want it to deceive people who will all think that I once had two, but happened to misplace one of them (your argument for the green pantaloons with which you promenaded Chestnut St.)." The end of the sheet warns me that I must close. So with my kindest love to all of Ours at Boston,

I remain yours in Xt,

B. E. McMahon[2]

---

[2] Bernard McMahon, a native of Boston, left the Society three times. He later went to California and taught for a time in a school of the Christian Brothers. Eventually he married and had nine daughters.

Higher Achievement Program: More Negroes in Jesuit Schools

LAST FALL Very Reverend Father John J. McGinty, S.J., New York Provincial, in a circular letter dated November 7, established the Province Office for Intergroup Relations with Father Philip S. Hurley, S.J., in charge. Father Provincial expressed the wish that all Province apostolates contribute as much as possible to the advancement of minority groups. However, because very few Negroes are Catholics (3% of the total Negro population) and fewer still qualify for admission to Jesuit schools, it was evident that special preparation would be needed.

Father Hurley, together with Father Edmund G. Ryan, S.J., who had just finished his doctoral work in education, and Father Joseph T. Browne, S.J., Province director of secondary school education, collaborated in planning a special summer tutoring program for Negro and Puerto Rican youth, called "The Higher Achievement Program." Its purpose was to prepare students to enter and do well in high school or college.

Sessions of six weeks were held at Regis High School in Manhattan, at Brooklyn Prep and at St. Peter's Prep in Jersey City. Each school was staffed by five Jesuit scholastics and a Jesuit priest as director. All of the tutors had had previous teaching experience; most were Woodstock theologians or those fininshing their regency. The three directors attended a two-day "Conference on Guidance for Disadvantaged Youth," presented May 25-26 at Teachers College, Columbia University, by the NDEA Counseling and Training Institute. An orientation week was held for the tutors and directors at Fordham University from June 24 to June 30. Visits were made to HARYOU, Mobilization for Youth, the Henry Street Settlement House, and Bank Street College of Education to provide a wide background for the teachers. More proximate preparation was provided by the lectures of Father Francis Fahey, S.J., on improving reading skills, Dr. Anne Anastasi on causes of deprivation, Dr. Frank Riesman, author of "The Culturally Deprived Child," and Dr. Shapiro, Principal of P. S. 119 in central Harlem.

Students were selected for the most part on the recommendation of parochial schools located in Negro and Puerto Rican areas. These Sisters selected the applicants and explained the program to them and to their parents. We chose 45 boys on the elementary school level from

about 150 applicants and 30 high school boys out of 50 applicants. We found that high school boys needed greater urging to take advantage of the course. We were aided in high school recruiting by guidance counselors in the Junior High Schools of New York City. However, we had no drop-outs, except one of unusual circumstances, and the daily attendance and promptness were satisfactory.

Our choice of students centered on those who were of high school and college potential, but who were not performing up to their ability because of environmental factors. This criterion may be revised next year in favor of a more homogeneous grouping of boys from higher percentiles. We also plan to begin our recruiting at an earlier date and to offer orientation sessions before the opening day of class. We say this because, although all the boys benefited to a high degree, some ten per cent seemed to offer little promise of academic success.

Each school enrolled twenty-five students consisting of 15 elementary and 10 high school boys. The elementary school group were boys entering the 8th grade in the Fall of 1964; the high school group would enter the 12th grade in the Fall of 1964. Students were selected who had the academic potential to succeed in high school or college, but who felt they needed help to develop this potential and to succeed in their further education. Applicants were from both public and parochial schools and included those of other faiths, although the majority were Catholics. Numbers were deliberately held to twenty-five to provide one tutor for every five students.

The following quotations from the students explain why they wanted to attend this summer session. "It would help me toward attaining my ambition of entering the United States Naval Academy." "Maybe I can find a way to become not just a good student but an excellent one. I want to learn vocabulary especially." "Due to my poor study habits and previous lack of interest in school I may not be able to receive a college education . . . . due to this program it would be possible to receive the foundation that I require."

The school day went from 9:00 A.M. until 4:00 P.M., from July 6 until August 12, with five periods a week of math, reading, grammar and composition. There was, therefore, a heavy emphasis on language skills using the familiar SRA kits. There was also a film period, physical education, music, and a period for private reading and project work. The Jesuit teachers were assisted by lay tutors chosen from students at Regis, Brooklyn Prep and St. Peter's. Individual instruction was thus afforded during part of the day, and the tutors acquired training that will play a large part in the follow-up program.

On occasion there were field trips for recreational and educational purposes including two trips to the World's Fair and a trip to the Metropolitan Museum of Natural History. The Brooklyn Prep group attended a series of lectures arranged for them by the Brooklyn Museum on Eastern Parkway.

The high school students made special trips to St. Peter's College and to Fordham University where they were addressed by the Director of Admissions. These talks explained the courses available at the colleges and the relative importance of high school records, college board scores and interviews. A detailed explanation of the loans available to college-bound students from the Federal Government and from New Jersey and New York States was of special value. The lads were strongly motivated by these talks to do as well as possible in their final year in high school and on the college boards. A visit was also made to the National Scholarship Service and Fund for Negro Students.

Tutors also visited the homes of their home-room students. In this way they were able to gain a better insight into the boy and his problems and were able to discuss these problems with the boy's parents. The visits also enabled the parents to become better acquainted with the H.A.P., its goals, and its teachers, and helped the parents to become more involved in the education of their sons. Parents, tutors, and students alike commented on the value of these visits.

Visitors, teachers, and directors were impressed by the students' good manners and sincere desire to learn. The excellent attendance records of the boys was perhaps the best indication of this desire for education and self-improvement. At St. Peter's, for example, there were no drop-outs, fourteen boys had a perfect attendance record, six were absent but a single day, two boys were absent but two days, and of the remaining three, one had to work for a while and two were ill for a week or so.

The reading rates and comprehension of most of the students showed a marked improvement. As a rule students were helped most in the subject they were weakest in. For some this was math, for others it was reading or composition work. But the main contribution of the summer school was in terms of increased motivation and interest. The mother of one of the grammar school students expressed it this way: "This was the first time Curtis ever came home from school enthusiastic about his studies. He has been developing all sorts of academic interests."

Certificates of achievement were awarded to each boy at appropriate "graduation" exercises at the conclusion.

Each school worked out its own follow-up program. Basically, it will consist in meeting once or twice a week during the school year for in-

dividual tutoring to be done by students from Regis, St. Peter's Prep and College, and Brooklyn Prep. A Jesuit at each of the schools will supervise the tutoring.

Favorable publicity was given in the Catholic press, the New York *Times*, the New York *Herald-Tribune*, the Jersey *Journal* and other secular papers.

While the program was even more successful than anticipated, many improvements must be made. The training and selection of the high school tutors was not always adequate, nor were the film programs a success. The criteria for accepting students must be clarified. Speech work and science should be fitted into the curriculum. In succeeding years the Higher Achievement Program will be in a position to profit from this year's experience and should improve all along the line.

William P. Pickett, S.J.
Auriesville

Higher Achievement Program—Summer, 1964

Brooklyn Preparatory School:

Rev. Robert Heyer, S.J., Director
Mr. W. Alan Briceland, S.J.
Mr. Vincent Murray, S.J.
Mr. George Restrepo, S.J.
Mr. J. Joseph Sherry, S.J.

Regis High School :

Rev. Donald Hinfey, S.J., Director
Mr. Michael Batten, S.J.
Mr. John Kearney, S.J.
Mr. John McGrath, S.J.
Mr. John M. Dougherty, S.J.
Mr. Joseph Towle, S.J.

St. Peter's Preparatory School:

Rev. William Pickett, S.J., Director
Mr. Vincent Bowen, S.J.
Mr. Leo Gafney, S.J.
Mr. Damian Halligan, S.J.
Mr. William McKenna, S.J.
Mr. Numa Rousseve, S.J.

The Seminary and the City: Education for Involvement

IN THE THIRD WEEK OF JUNE West Baden College, the major Jesuit seminary for the midwest, relocated from rural isolation in southern Indiana to the urban environs of Chicago. The seminary has a new name—Bellarmine School of Theology of Loyola University. And its new campus is just forty minutes from Chicago's Loop.

As reasons for this relocation one could list all that is moving in Church life and thought today. *Aggiornamento* within the Catholic Church says: locate your seminary near the main stream of Catholic creativity. Renewed ecumenical communication says: locate your seminary where dialogue with seminaries of all faiths is readily possible. Renewal of Church-world encounter says: locate your seminary where useful participation in this encounter can be integrated in the seminary course of studies.

Seminary education must be a preparation for priestly encounter with modern life. The priest must be fully trained for the work of the Church, a work which consists in bringing the word of God and of Christ's saving event to the city of men and the complex of human events. Training for such a role must include deep, scholarly knowledge of God's message and sympathetic, practical understanding of man's situation. Formal theological studies must be meaningfully complemented by what Bellarmine Dean of Theology William Le Saint, S.J. calls the clinical method in theological training.

The task is not to sit in judgment on the presentation of formal theology in the past. (An arch-heresy of times of renewal is the assumption that every assertion of the new is a condemnation of the old or, what is worse, a mark of ingratitude to the old.) The task of renewal is not judgment, but vision. A Bellarmine faculty committee on curriculum is presently preparing suggestions which clearly reflect the richest tones in today's theological picture: Scripture, liturgy, sacraments, and an historical approach to theology. Yet, even in this area of formal instruction, Bellarmine needs the city—the academic resources and options which the new Aurora campus affords. The moral theology department can call upon specialists in the vast array of problems which it must address. The Scripture department can unburden itself of language instruction by utilizing Chicago universities. The dogmatic theology department can more fully realize the possibilities of mobility and of inter-seminary exchange of experts.

Knowledge of God's message is only half the task. One must also understand the human situation which this message today addresses. Here

the indications for moving to an urban campus are most obvious. Understanding of the city of men cannot be fabricated in bucolic remove. What an occasional guest lecturer or field trip can only probe at West Baden, a systematic and thorough program will try to accomplish at Aurora. From its Aurora campus, Bellarmine will make Chicago one of its most important classrooms.

Epidemic of Involvement

Education, especially education for involvement, follows some of the laws of an epidemic. Vision, competence and concern spread by contagion at a rate which depends on two conditions: susceptibility by those to be infected and frequency of meaningful exposure to those already infected.

To say that Bellarmine scholastics are susceptible to this infection would be the understatement of the year. A small, but significant, indicator of their attitude can be gained from the fact that in recent years ever greater numbers have been requesting (and getting) summer programs with graduate departments, mental hospitals, social work agencies in preference to the traditional summer villa. These are men for whom the recent perceptive articles on seminary education by Daniel Callahan, Charles Davis and others have been stating insights already familiar.

By relocating in the Chicago area, Bellarmine will supply the second condition for contagion of involvement. Bellarmine scholastics will be abe to be in working contact with those Chicago organizations and individuals who are producing some of our nation's best in Catholic thought and practice. Catholic Family Movement, Catholic Interracial Council, Confraternity of Christian Doctrine, Newman Clubs. Greeley, Lawler, Hillenbrand, Quinn, Egan, the Crawleys. These and many others will be on the seminary syllabus not as "extra-curricular activities" nor merely as "pastoral applications." This latter concept wholly misses the pastoral concern of Vatican II. It is not that an individual or the Church as a whole first knows its theology, understands God's message and then turns to pastoral considerations. The pastoral concern of the council fathers rather asserts that God's message is genuinely understood only in terms of the situation to which it is ever newly addressed. For Bellarmine this means that theology cannot in principle be obtained entirely from generations past nor even from present European theologians. Theology must in each time and place mediate the Christ-world encounter. Theology will therefore thrive where that encounter is taking place, and will in turn enrich the encounter.

The intent is not to abandon serious study for busy activity. As Paul Tillich has pointed out, the situation for which God's message must be interpreted is not merely the complex of economic, social, racial and other such factors. *The situation is man's creative self-interpretation in the context of these factors.* The situation is not merely the emerging layman, but what this emergence means. A few reflections on this latter example will indicate the type of involvement-in-situation a seminary ought to have.

As with most vital insights in theology, the "theology of the layman" is following somewhat the pattern of systems in research and development: a system is introduced, is researched, gains currency, has a useful life and then is phased out. Since its introduction, the "theology of the layman" has been competently researched and has achieved an initial operating capacity (some quite intelligent people are able to draw from it their self-definition within the Church). One need not try to predict the useful life of this set of ideas or when it will be phased out and become obsolete. But one must begin now to prepare the next generation of ideas which will be needed to take its place.

Writings in this era of the emerging layman expose the all too obvious want of communication between clergy and laity. One element and cause of this blackout is the isolation of seminarians. Bellarmine's move to the city is consciously a move toward communication with the emerging layman. But one will not be long involved in this communication with the laity before one advances beyond the mere acceptance of the layman's role in the Church (the simple fact) to realization of what this acceptance makes possible (the meaning of the fact). It makes possible not a revitalized pastoral (clerical) theology, nor a continuing lay theology, but one theology which addresses the modern world. Seminarians are as much in need of such a theology as are laymen. Bellarmine hopes to take part in its development.

Within the Bellarmine populations one can find all wavelengths on the optimism-pessimism spectrum. Even the most gloomy are agreeing that the move to Aurora will do irreparable good. The most sanguine feel themselves a part of a move that is both symbolic and effective of the best movements of Vatican II. These latter spirits are not chilled by the comment that a Catholic seminary in a city is no new phenomenon—the Chicago area has more than a dozen already. This observation only evokes the hope that one early Bellarmine involvement will be toward Catholic inter-seminary ecumenism. This in itself is no mean horizon.

Donald Brezine, S.J.

Beginning with our next issue, WOODSTOCK LETTERS will publish correspondence from our readers. We invite you to write, commenting on our articles or discussing problems you feel should be brought to the attention of the members of the society. In general, letters should not exceed four hundred words.

SELECTED READINGS IN HIGHER EDUCATION

(*Listing prepared by Father Paul A. Fitzgerald, of the* Jesuit Educational Quarterly, *Donald J. Reitz and Father John E. Wise, both of Loyola College, Baltimore.*)

The Education of American Teachers, by *James B. Conant.* McGraw-Hill, 275 pp. $5.00.

Urging a liberal, general education as a foundation for all teacher-training programs. Urging university and college autonomy in curriculum planning, state certification on basis of practice teaching.

This Nation Under God: Church, State, and Schools in America, by *Joseph F. Constanzo.* Herder, 448 pp. $7.50.

The American system of government is based on law. Father Constanzo pleads, in a calm way, for a recognition of all publicly accredited schools, including church-related, in the task of national education. The book is well documented.

The Academic President—Educator or Caretaker? by *Harold W. Dodds.* McGraw, 1962, 194 pp. $5.95.

More time should be given by the college president to college work, which after all is academic. President Dodds courageously and modestly asks that his own term of office be not judged too severely. Pressures have to be met. He has done this undoubtedly as well or better than others, but he has not lost sight of the goal!

The Academic Man in the Catholic College, by *John D. Donovan.* Sheed and Ward, 238 pp. $6.00.

A sociologist attempts a profile of the Catholic professor on the Catholic campus. Ringing true to a great extent, the analysis of data already five years old will need a supplement to assess the rapidly changing situation.

The Uses of the University, by *Clark Kerr.* Harvard, 140 pp. $2.95.

The relations of universities to communities—an idea book for trustees and legislators. Emphasis on the local, national, and international impact of higher education, inspiring respect for and dedication by educators. The book, small in physical compass, should be read.

The Miseducation of American Teachers, by *James D. Koerner.* Houghton Mifflin, 360 pp. $4.95.

Dr. Koerner performs a valuable service for a phase of higher education, in that he attempts to define the pitfalls of teacher-education. This is one function of a critic and it should never be overlooked. However, Koerner's essay lacks the thoroughness and the positive insights of a well-rounded, carefully constructed appraisal. It is, as the author himself confesses, not a "meticulous analysis."

The Age of the Scholar, by *Nathan Pusey.* Harvard, 210 pp. $4.50.

Although mention should be made of the vagaries of religious concepts facing the educator, the ecumenical spirit should yet dictate alliance with those moral forces which genuinely recognize, as does Dr. Pusey, religious values.

The Church-Related College, by *Myron F. Wicke.* Center for Applied Research in Education, 116 pp. $3.50.

This is an up-to-date, factual report (without too much interpretation) on the church-related college in the general picture of higher education today, with emphasis upon control, organization, purpose, curriculum, finances, and students. Objectives of these colleges have changed over the years, but the church-related college does not yet know exactly where it is going.

As a guide to books and periodical articles can be mentioned HIGHER EDUCATION BOOK REVIEW, a mimeographed release of some years standing, edited by Dr. George F. Donovan at the Catholic University of America, and the excellent occasional articles, reviews, and booklists of SCHOOL AND SOCIETY.

SELECTED READINGS IN SECONDARY EDUCATION

(*Listing prepared by Rev. Cornelius J. Carr, S.J., Director of Secondary Schools, Buffalo Province.*)

Team Teaching—Bold New Venture, edited by *David W. Beggs, III.* Unified College Press, Inc., 1964. 192 pp. $4.95.

Less wordy and more helpful practically than the more-publicized book on the same topic edited by Shaplin and Olds. To read this book is to be-

come convinced of the practicality of this newest instructional procedure within a traditional educational framework and of its great potential for faculty revitalization.

School Curriculum Reform in the United States, by *John I. Goodlad.* The Fund for the Advancement of Education, 1964. 95 pp. no cost.

A paper-cover booklet detailing succinctly in its first fifty pages the curricular advances in each of eight subject areas and then analyzing problems and issues rising therefrom. The conclusions and recommendations presented in the booklet are especially valuable, as is the annotated list of selected readings on curriculum reform.

The School Review, *Vol. 72, No. 1,* University of Chicago Press, 1964. 135 pp. $2.00.

The entire Spring issue of this quarterly focuses on patterns of religious and secular pluralism in education. The eight articles, a few palatably statistical, are at times disputatious, but they present several new insights on the perennial subject of private-independent-denominational versus public education.

Social Climates in High Schools, by *James S. Coleman.* United States Department of Health, Education and Welfare, 1961. 75 pp. $.30. cents.

One of the Cooperative Research Monograph Series, this booklet is a digest of Dr. Coleman's The Adolescent Society (The Free Press of Glencoe). Still the best analysis after three years, this report contains a fully substantiated interpretation of teen-age attitudes towards learning. Necessary background for all who deal with teen-age students in whatever capacity.

"Evaluation of Programmed Texts," by *Robert L. Caulfield.* **School and Society,** Vol. 91, No. 2223 (March 9, 1963), pp. 116-120. Single issue, $.75.

Though somewhat technical, this article presents a reasonable and objective evaluation of the strengths and weaknesses of programmed instruction. The author's observations on the importance of "style" in effective teaching are particularly memorable. (Also excellent: **Programmed Instruction, Today and Tomorrow,** by *W. Schramm.* The Fund for the Advancement of Education, 1961.)

"Foreign Languages in the Catholic High School." **Catholic High School Quarterly Bulletin,** Vol. XXI, No. 4 and Vol. XXII, No. 1 (January and April, 1964).

Two full issues of the quarterly containing a commendable and challenging report on the aims of a Catholic language program (including Latin), the preparation of teachers, the merits of the audio-lingual approach, its materials and its techniques, and an evaluation of language laboratories, their types, advantages, uses and problems.

Educational Decisions: A Casebook, by *H. L. Hodgkinson.* Prentice-Hall, Inc. 1963. 141 pp.

This book is not for administrators only. No answers to these provocative cases are given, but the reader is challenged to commit himself on the solution to some thirty different problems. The reader becomes the decision-maker. Law and business administration have long used this technique of case analysis. It is high time that education did.

"Moral, Religious and Spiritual Formation in Jesuit Secondary Education," by *Robert F. Harvanek, S.J.* **Jesuit Educational Quarterly,** Vol. XXVI, No. 1 (June, 1963), pp. 15-33. $.50.

Not applicable to Jesuit high schools only, this article very astutely applies the fruits of the Jesuit Educational Association's 1962 Los Angeles Workshop on Philosophy and Theology to the critical high school problems enunciated in the title. Particularly timely for Jesuits in view of the scheduled 1966 national Jesuit high school Workshop on this topic.

T9927